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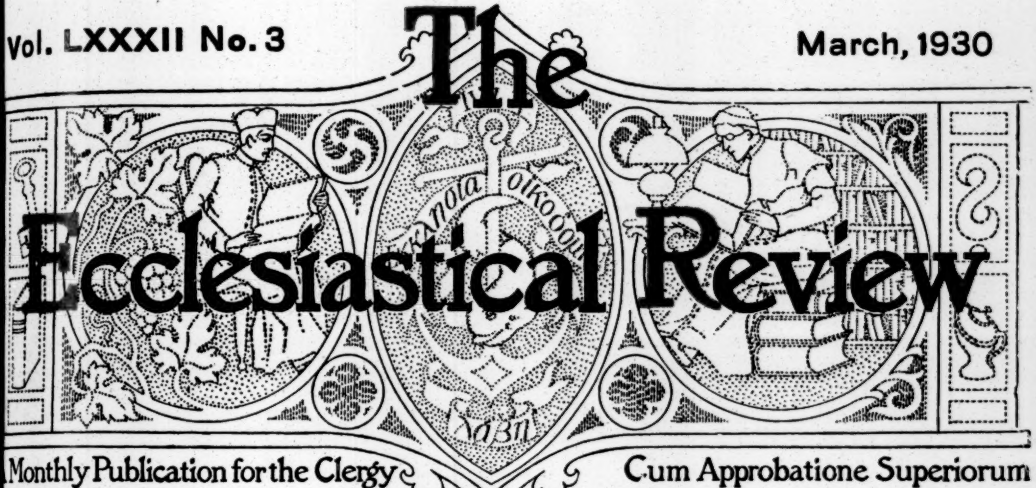

Monthly Publication for the Clergy

Cum Approbatione Superiorum

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Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

OLD EDITION	REVISED EDITION
Confession and Communion	**Confession and Communion**
The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.	The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.
Masses	**Masses**
The three votive Masses are not permitted: (a) On Sundays of the first and the second class; (b) On Feasts of the first and the second class; (c) During the octaves of Epiphany, Easter and Pentecost.	The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: **pro re gravi et publica simul causa**, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927. The three votive Masses are not permitted: (a) Sundays of the first class. (b) Feasts, double of the first class. (c) All Souls' Day. (d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.
Orations to be Said	**Orations to be Said**
In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883. On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them. In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.	These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations. During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.
Mass Pro Pace	**Mass Pro Pace**
The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.	In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.
The Last Gospel	**The Last Gospel**
These three votive Masses have the Gospel of St. John at the end.	At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. II.—(LXXXII).—MARCH, 1930.—NO. 3.

THE ORIGIN OF THE PRESBYTERATE.

WE are wont to designate the hierarchical order immediately below the episcopate as the *priesthood*. This order, it is true, invests its recipients with the principal prerogatives of the Christian priesthood—the power to offer the Eucharistic sacrifice and the power to bestow on the faithful the juridical pardon of their sins. Nevertheless, in precise theological language, *priesthood* is a generic term applicable to two specifically distinct orders—the *episcopate,* and the order whose origin we intend to consider in this paper, the *presbyterate.*[1] Those who possess the former order are priests of the first rank or bishops, those who possess only the latter are priests of the second rank or simple priests or presbyters. The Council of Trent, while it classified the members of both orders under the common designation of *priests,* defined that bishops are superior to presbyters at least as regards the power to ordain and to confirm.[2]

The Apostles possessed the plenitude of the priestly power, the episcopate. It is an article of faith that the essential element of the priesthood—the power to consecrate and to offer in sacrifice the Body and Blood of Christ—was communicated to them at the Last Supper by our Divine Redeemer Himself. (Denz. 949.) Theologians commonly teach that this sublime power was bestowed on them, not by any sacramental rite, but by the mere volition of the God-Man, exercising His *power of excellence.* (S. Thomas *Summa,* Q. LXIV, art. 3) It is quite probable that on the same occasion the Apostles received the power to perpetuate the priesthood by the sacrament of Ordination, so that they may be said to have been made bishops by a single internal act of their Divine Master in the cenacle on the eve of the first Good Friday (Gasparri, *De Sacra Ordinatione,* n. 31). Some theologians, however, incline to the view that the Apostles were elevated to the episcopate only after Christ's Resurrection. (Pesch, *De Sacramentis,* II, n. 576). At any rate, before He ascended to His throne of glory at the right hand of His Father, our Saviour had imparted to the chosen eleven the plenitude of the Christian priesthood.

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[1] Whether the episcopate is a distinct *sacramental* order from the presbyterate is a mooted question. But it certainly is a distinct order in the sense that bishops, by virtue of their divinely granted power, can perform certain sacred rites that cannot be exercised validly by presbyters. Cf. St. Thos., *Suppl.,* Q. XL, a. 5.

[2] Denzinger, 958, 967. In these pronouncements the Council observed the exact terminology, and distinguished between bishops and *presbyters,* applying to both in common the designation *priests.* However, in other parts of the Tridentine decrees *priest* is taken in the more popular sense in contradistinction to bishop. Cf. Denzinger, 910, 960.

Shortly after the descent of the Holy Ghost on the first Pentecost another order made its appearance in the hierarchy of the Church—the diaconate. According to the generally received Catholic tradition, the first recipients of this order were the seven men "full of the Holy Ghost" who were solemnly deputed by prayer and by the imposition of hands to render assistance to the Apostles (Acts 6). The New Testament and the non-inspired literature of the early Church clearly indicate that deacons were regarded as true members of the divinely established hierarchy, yet subordinate to the Apostles and to the *episcopi* ordained by them in the various churches. Thus from the very first days of Christianity there was a hierarchy of orders composed of at least two unequal grades—the episcopate and the diaconate.

But did there exist from the beginning the order intermediate between these two, the presbyterate or priesthood of the second rank? There are frequent allusions in the New Testament to presbyters (πρεσβύτεροι). Stressing the primary signification of this word—*elders*—Luther contended that these presbyters were merely the senior members of the Christian community. (*De Captiv. Babylon.* cap. de Extrema Unctione). Against this doctrine the Council of Trent defined that the presbyters of the apostolic Church—at least those whom St. James designates as the proper persons to anoint the sick (James 5 : 14) —were duly ordained priests. (Denzinger, 929). In truth, a careful collating of the many references to presbyters in the Acts of the Apostles and in the Epistles must convince an unprejudiced student that there was a body of men designated by this title who were officials of the Church, empowered by a solemn imposition of hands to perform sacred functions.

It by no means follows, however, that the presbyters of the apostolic age were presbyters in the present-day sense of the term, or priests of the second rank. Certainly, the New Testament furnishes no positive proof that they constituted an order inferior to the episcopate. In the Acts of the Apostles the same ecclesiastical officials of Ephesus are called both *presbyteri* and *episcopi*. (Acts 20: 17, 28). Even the Apostles, the first bishops of the Church, did not disdain to designate themselves as presbyters or as fellow-presbyters with those whom their hands had ordained to shepherd the flock of Christ.[3] Evidently therefore, the word *presbyter* in the New Testament with respect to the ecclesiastical hierarchy means simply *priest,* without further specification as to first or second rank.

If anything, the New Testament and the Christian literature of the first century seem to assert that there were in existence at that time only two distinct grades of the hierarchy of orders —deacons, and these *episcopi-presbyteri*. In other words, it seems that all who were ordained priests received the plenitude of the priesthood—that they were all bishops as regards their power of orders. St. Paul, in his Epistle to the Philippians salutes only the *episcopi* and the *diaconi* (Philipp. I : 1), and in writing to Timothy on the virtues proper to the clerical state enumerates only the same two classes. (I Tim. 3). Pope St. Clement in his Epistle to the Corinthians mentions both *presbyteri* and *episcopi,* as well as *diaconi,* but unless we interpret the first two titles as synonymous the principal argument of the Saint to convert the recalcitrant members of the church of Corinth is deprived of its probative force. The *Didache*—composed about the end of the first century—also confines its hierarchical enumeration to two orders. Now, the fact that there is no mention in these writings of two distinct and unequal grades of priests, even when the purpose of the writer seems to be to give a complete enumeration of the hierarchical orders, makes it quite probable that there then existed only one rank of the priesthood, comprising in itself the plenitude of priestly power.

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[3] I Peter 5 : 1; II John 1 : 1; III John 1 : 1. The original πρεσβύτερος of these texts is rendered by the Vulgate *senior,* by the Rheims edition *ancient.* It is true, this Greek word in certain passages of the New Testament indicates mere priority of age — e. g. I Timothy 5 : 1; but there are certainly some passages—especially I Peter 5 : 1—in which the hierarchical signification is lost in the English version *ancient,* and which would be more correctly rendered by *priest,* as has been done in James 5 : 14 and Titus 1 : 5.

The first clear presentation of the presbyterate as distinct from the episcopate is found in the letters of St. Ignatius the Martyr. These epistles, written about the beginning of the second century, abound with references to *episcopi, presbyteri* and *diaconi* as three distinct and unequal orders. Some traces of the older classification, however, still remained in other writings. In his letter to the Philippians, written about 120 A. D., St. Polycarp speaks only of *presbyteri* and *diaconi,* without any reference to an *episcopus.* The Chronicle of the church of Arbela (a small city of Asia Minor) where a Christian community was organized in the first part of the second century records as its clergy only deacons and an *episcopus* until about the year 170, when *presbyteri* as inferior to the *episcopus* are mentioned for the first time. (J. Umberg, S.J., in *Zeitschrift für Katholische Theologie,* 1925, IV). But by the end of the second century, as the statements of Tertullian indicate (*De Baptismo,* 17; *De Praescriptione Haereticorum,* 32) the threefold division of bishops, presbyters and deacons was universally recognized as the normal constitution of the hierarchy of orders.[4]

Despite this testimony of antiquity, many theologians—the majority, it would appear—adhere to the view that the presbyterate as we know it has existed in the Church from the very beginning. While admitting the lack of positive arguments for this view, and conceding the difficulty of explaining why the distinction of two ranks of the priesthood was not emphasized if it was in existence, these theologians regard the division of the hierarchy into bishops, presbyters and deacons as explicitly established by Christ, and therefore as a necessary element of the Church's constitution from its inception.

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[4] A passage in St. Jerome's commentary on Titus I seems to imply that at Alexandria only one rank of the priesthood was recognized until a much later date. However, the meaning of the Saint's words is not clear.

A more probable explanation, it seems, and one quite consonant with Catholic doctrine, begins with the supposition that in the apostolic Church there was besides the diaconate only one other grade in the hierarchy of orders, the members of which were known indiscriminately as *episcopi* and *presbyteri*, but who were all in reality priests of the first rank or bishops. The presbyterate as we understand it, or priesthood of the second rank, came into existence about the end of the first century, when the Church determined to confer only on certain ones the fulness of the priesthood, on others a limited measure of its supernatural prerogatives, including the powers of consecrating the Holy Eucharist and of forgiving sin. This modification of the hierarchical constitution was introduced gradually, so that the three grades were in existence in some churches while the twofold form still prevailed in others. A contributing factor to this division of the priesthood was the development of the monarchical episcopate. For several decades after Christ's Ascension most of the churches were governed by colleges of *presbyteri-episcopi*, subordinate to the Apostles, and later on, to regional bishops. Toward the end of the first century this temporary arrangement began to yield to what was to be the permanent form of ecclesiastical government, the monarchical episcopate in each church. The letters of St. Ignatius prove that this policy had already been introduced into a considerable number of churches; the same is implied in St. John's references in the Apocalypse to the "angels of the seven churches" (Apoc. 1-3). Now, since it was most fitting that supremacy of orders and of jurisdiction should be united in the same subject, the Church determined to give the plenitude of the priesthood (ordinarily, at least) only to those who possessed the primatial governing power in each church, and to their subordinates in the hieratic ministry a limited measure of the priestly powers.

This view of the rise of the presbyterate is by no means original. There is a passage in the writings of St. Jerome, which, although not entirely free from ambiguity, certainly favors the theory just advanced. The illustrious Doctor says: "A presbyter is therefore the same as a bishop; and before the instinct of the devil tempted people to say, 'I am of Paul, I of Apollo, I of Cephas,' the churches were governed by the common counsel of the presbyters. But when each began to think that those whom he baptized were his own and not Christ's, it was decreed throughout the whole world that one of the presbyters should be elected and placed over the rest. . . As presbyters know therefore that they are subject by reason of the custom of the Church; so let bishops understand that they are superior by custom rather than by any disposition of the Lord." (Comm. in Titum I). The Saint is speaking primarily of the distinction in jurisdiction between presbyters and bishops, yet if taken literally, his words certainly imply that the preëminence of the latter in orders also originated by the disposition of the Church, a notable period of time after its establishment.

In recent years this theory has found favor with Dr. Moran in his scholarly disquisition on the constitution of the early Church. (*The Government of the Church in the First Century,* pp. 148, 238.) The late Father Hugon, O.P., also inclines to this view. (*De Ordine,* art. V, n. 9.) Its staunchest defender is Father Many, S.S., who thus enunciates it: "Initio quidem Apostoli, ad instar Christi, totum sacerdotium per impositionem manuum et relativam orationem contulerunt . . . quod fecit etiam Paulus, constituens per singulas civitates hos quot vocat modo *episcopos,* modo *presbyteros,* qui probabilius erant insigniti charactere episcopali. Labentibus autem annis, apostoli vel eorum successores, ex praesumpta vel forsan expressa licentia Christi, potestatem presbyteralem separatim conferunt." (*De Sacra Ordinatione,* 5, C). Petau (*De Eccles. Hierarchia,* 1. I, cap. 4) and Perrone (*De Ordine,* cap. III, n. 104) are sometimes named as advocates of this theory, but they propose it with some hesitation and only as a possible alternative to the opinion that *most* of the priests of the early Church were bishops.

The principal objection to this explanation of the origin of the presbyterate is that it makes this order an ecclesiastical rather than a divine office, and that it deprives the presbyteral ordination of one of the essential requisites of a sacrament, institution by Christ. Such is the attitude of Father Tixeront in his recent work, *Holy Orders and Ordination.* (ECCLES. REVIEW, March 1929, p. 241.) However, this objection fails to take into consideration an essential feature of the theory in question—namely, the supposition that our Divine Redeemer, in consigning to His Church the priesthood, authorized the Apostles and their successors to confer it either in its entirety or in part, as they should deem suitable, and that at the same time He decreed that in either case the sensible sign by which this conferring would be effected should be the sacrament of Ordination. In such a supposition the presbyterate, even though it came into existence in its specific nature many years after Christ's Ascension, with the scope of its powers determined by the rulers of the Church rather than by any positive ordinance of our Redeemer, could be truly said to have been instituted by Him; likewise, the rite of its conferring would be a sacrament. As a matter of fact, the diaconate seems to have had its inception, not through any express command of Christ, but by the authority of the Apostles; yet theologians find no difficulty in designating it as a divinely instituted order, in the conferring of which the sacramental grace and character of Holy Orders are imparted. St. Thomas employs the same hypothesis to defend the divine institution and the sacramentality of the minor orders, though he knew these were explicitly established by the Church in the third century. (Suppl. Q. XXXVII, art. 2, ad 2).

Nor is the theory we propose rendered less tenable by the Tridentine canon: "Si quis dixerit in Ecclesia Catholica non esse hierarchiam divina ordinatione institutam, quae constat ex episcopis, presbyteris et ministris; A. S." (Denzinger, 966). This canon defines that there exists by divine law in the Catholic Church a hierarchy, and declares which orders *de facto* are now included in this hierarchy; but it does not state that the division of the hierarchy into bishops, presbyters and ministers has been expressly ordained by Christ. The theory we advocate staunchly asserts that the presbyterate is a portion of the priesthood established by our Divine Redeemer, but it contends that the determination as to what measure of the priestly powers should constitute the presbyterate was made by the Church, in virtue of a general commission granted to her by Christ. In fact, the aforesaid Tridentine canon may be used in favor of our view. The word *ministris* was selected for this definition rather than *diaconis* in order to allow for the possibility of the minor orders being included in the divinely instituted hierarchy; yet the Fathers of Trent knew that these grades of the hierarchy came into their specific existence by ecclesiastical ordinance more than two hundred years after Christ's Ascension. Moreover, as the Acts of the Council show, the phrase *divina ordinatione institutam* was chosen in preference to *a Christo institutam* in order to allow greater liberty to theological speculation. (*Acta Authen. Concilii Trid.,* ed. Theiner, t. II, p. 624) Finally, the possibility of all the priests of the apostolic age being endowed with the plenitude of the priesthood is positively implied by Trent in the chapter on the minister of Extreme Unction where it is stated that the *presbyteri* spoken of by St. James were *either bishops or priests.* (Denzinger, 910.)

An objection to our theory might seem to be supplied by the opinion, common among theologians, that only one who has already received the presbyterate can be validly consecrated bishop. (Pesch, *De Sacramentis,* II, n. 645) From this it would seem to follow that the presbyterate must have existed from the beginning of the Church as a necessary stepping-stone to the episcopate. But it must be remembered that the opinion just cited refers to the case where the rite employed for episcopal consecration supposes in its wording and in the intention of the Church that the recipient is already in possession of the presbyteral powers—as does the ceremony of consecration in use at the present day. Such a rite, since it is directed to confer only those powers in which the bishop surpasses the presbyter, is most probably inadequate to give the episcopate in its entirety. But this does not prove that the Church could not formulate a rite which would immediately confer the fulness of the priestly order. In fact, the elevation of deacons to the episcopate by a single ceremony seems to have been a common occurrence in the early Church even after the two grades of the priesthood were in existence. So reliable and conservative an authority as Tixeront admits that such ordinations were not unfrequent even in the case of those elected to the Apostolic See, and favors the view that they were valid. (ECCLES. REV. March, 1929, p. 244.)

It might be asked whether, in the hypothesis that the division of the priesthood into two ranks is due to ecclesiastical practice, the Church could make still another order—for example, whether she could establish a grade of priests who could consecrate the Holy Eucharist, yet would not be empowered to impart sacramental absolution. There seems to be no difficulty in giving an affirmative answer. Certainly, the intrinsic possibility of the division of the presbyteral power has been held by a great number of theologians who asserted that the power to absolve from sin is conferred in the ordination ceremony separately from the power to consecrate. (Van Rossum, *De Essentia Sacr. Ordinis,* p. 27) Only recently it was suggested by Quinn (as a possible explanation of the blessing of *oleum infirmorum* by simple priests of Oriental rite) that perhaps the presbyterate of the Greeks is of a higher degree than that of the Latins. (*Some Aspects of the Dogma of Extreme Unction,* pp. 58-59.)

The study of the constitution of the Church in the first century, owing to the meagreness of contemporary testimony, is not productive of many definite conclusions. Yet, it serves to put us on our guard against distorting historical facts to suit our preconceived notions, and to impress us with the necessity of basing our theological views—and this is especially true of sacramental theology—on the manner in which the Church has actualized in her life the precious truths contained in the deposit of faith. And the more deeply we study the tradition of the early centuries, the more we shall be convinced that Christ has deputed to His Church a very extensive authority over the sacraments—saving always the substance of these ever-flowing fountains of grace which He Himself established for the sanctification of mankind while He dwelt in visible form upon this earth.

FRANCIS J. CONNELL, C. SS. R.

Mount St. Alphonsus, Esopus, N. Y.

MISSION SUPPORT. II.

MISSION NEEDS.

THE simplest way to estimate the needs of the mission field is to utilize the budget already worked out by the Central Bureau of the Propagation of the Faith at Rome. This body has the fullest possible information. We do not indeed know the exact details of its procedure, but we do know that its budget is based both on actual knowledge and scrupulous fairness. If so, the result it arrives at, which we know only too well, is the best basis for a calculation. It is thus a simple process to take one mission and to presume that it has received, all things considered, its pro rata share of the gross collection, so that it becomes a unit of measurement. What applies, then, to this unit will apply to the whole and hence all we need do to determine the entire financial need of the missions is to establish in the case of this one unit the proportion between what its work requires and what it actually receives.

The acceptance of this principle, namely, that the Propagation in dividing its funds is fully informed and strictly just, makes possible a very practical calculation. It is no longer necessary to juggle and balance and compare and weigh all the varied and innumerable needs of the vast network of missions with all the ramifications of their multifold activities and the respective necessity and urgency of each and every one. This enormous labor has already been performed by the Propagation. Guarding the proper proportion, it surveys the entire field; it knows the needs, it compares the needs. Finally, it meets the needs. The proportion it thus establishes is the finest guide we can ever have in this intricate matter. Moreover, this proportion will probably need very little revision in the future. It may even prove to be wholly permanent.

The field now surveyed by the Propagation covers the whole globe. Almost every square mile in the world is to-day entrusted to some mission unit and thus comes within the purview of the Propagation. It is true that many more new missions must and will be started as times goes on but many of these additions to the bread line will be counterbalanced from now on by graduations of old missions into the quasi-parish class. At any rate it is probable that figures based on the present findings of the Propagation will provide a good working calculation for many years to come. Here is the place to note, by the way, that this includes the actual mission field only, as nothing else comes within the scope of the Propagation. The needs of mission societies at home must accordingly be left out of account here, though this is by no means to say that some other provision ought not to be made equally, even a fortiori, for their essential and indeed palmary role in mission work.

As the unit of measurement for a rough estimate of mission needs perhaps Kongmoon may serve. It is a fair sample of the average extent of territory and the average number of workers and Christians. While it is new, yet it inherited a mission half built up by the Missions Etrangères of Paris, its predecessors, so that it is not struggling in the sense of a brand-new venture with nothing. There are missions in the world that are vastly bigger; there are also many considerably smaller. Besides, any unit taken at random is a valid basis for the calculation required anyhow.

Kongmoon has fifteen staffed missions (parishes) that need each a minimum of one thousand dollars a year to function properly. Some of its larger missions indeed spend twice that sum. The total spent by the fifteen missions aggregates twenty thousand dollars yearly. In addition there is one central work, the Seminary; it costs at present two thousand dollars a year. Two convents of American Sisters cost together six thousand dollars yearly until it became impossible to meet such a charge, when they were closed. The Vicariate itself has certain inescapable overhead expenses such as annual Retreat, hospital bills, office expense, and other odds and ends. Altogether the Vicariate is actually spending thirty thousand dollars yearly as its current expense of operating. This includes not one penny for building or expansion of any kind.

What ought Kongmoon to spend? A conservative estimate would be fifty thousand dollars a year and even this would not include a cent for building. The extra twenty thousand would be used to support works that do not now and yet should exist in the Kongmoon Vicariate. Of these the most pressing are: Novitiate for native Sisters, one Catechist school, two Normal schools (for men and women), one industrial school, one leper asylum, and possibly a convent or two of foreign Sisters. It is easy to see how a few such institutions would readily eat up the extra twenty thousand dollars in the form of current annual expenses. The Vicariate also needs more schools and more catechists, two items which are now pared to the absolute minimum solely for financial reasons.

If it comes to building needs, Kongmoon ought to spend at least half as much again, or twenty-five thousand dollars, additional each year. It cannot do less and develop as it should. All the institutions above mentioned have to be created; new missions must constantly be set up as evangelization opens up new fields; old missions must have their equipment augmented with the extra buildings their growth and success require; village stations and chapels must be erected by the scores and hundreds; market towns must have their *pied à terre;* and finally, all the buildings of whatever sort, new and old, must be preserved, in spite of typhoons and torrential rains, in a state of some repair. If twenty-five thousand dollars a year seems too little for this elaborate building program, it must be remembered that missions do not need or expect to build everything at once. *Poco a poco* is their motto. This sum would enable a mission, for instance, to erect some one of its big central institutions each year, or the same sum would suffice to open two new stations each year, or it would erect ten village chapels a year. For foreign missions this is unheard-of opulence. It is true, of course, that some of the large and flourishing vicariates are obliged at times to erect churches and other buildings that in one single operation swallow up many times this yearly dole, but it wants always to be remembered that the greater needs of a greater mission are already taken care of by our principle of proportion as worked out by the Propagation.

For Kongmoon to function and develop properly, then, a sum not less than seventy-five thousand dollars annually is required, and this sum is divided two-thirds for current expense and one-third for expansion. What, then, does Kongmoon receive from the Propagation? Just one-fifteenth of this sum or five thousand dollars a year. Is this Kongmoon's proper proportion of the two million dollar collection? Apparently. What is the answer? It is very simple and it is the solution, or at least a possible solution, of this whole vexing question. To operate Kongmoon needs just ten times what it receives; to build adds five times more. It accordingly comes to this: when the Propagation collects ten times as much money, or twenty million dollars annually, it will be able to pay the operating expenses of Kongmoon, and incidentally of all the Catholic missions of the globe. And when it adds ten millions more, making its yearly income thirty million dollars, it will be in a position to take care of the building needs of the entire mission field. These sums are enormous. They are, but so are the mission undertakings of the Church in our day. The fact is that the far-flung mission line is to-day stretching over the entire globe in an effort to make Christ known and loved by the sons of men, and the responsibility for this belongs neither to the Propagation nor to the missionary, but primarily to God who inspired the movement. Nobody is really indictable for the financial discrepancy here disclosed. It is merely a case of pointing out the simple truth that the two million dollar collection, splendid effort as it may be, cannot reasonably be expected to do the work of the thirty million dollars needed.

THE SOLUTION.

Fine solution indeed that ends up with a deficit of twenty-eight million dollars! Might not this trouble have well been spared that issues at last in this very questionable comfort? No doubt it is an unconsoling solution. In passing, however, it may be noted that right here is the explanation of the proverbial missionary interest in finances. Could anyone fail to be interested therein when the life work on which he is engaged must confront perennially a deficit of that magnitude? Could a man be interested in mission work at all and remain indifferent to this paralyzing handicap with which it eternally struggles? Those are likely to be most concerned about money who have the least of it and feel the most keenly its need.

It must be confessed, however, that the solution as so far evolved is not too promising. On the face of it, it is at once open to two very serious criticisms which are: (1) it proves too much, since according to this reasoning the missions should have failed long ago from lack of sustenance, whereas we know many of them to have been glorious successes, and (2) the enormous sum required is too much to collect, so that if this is the only solution it falls of its own weight. A final ironing out must answer these difficulties.

How have our missions managed to flourish in the past, as so many have admittedly done, if the matter of support was always so hopeless? This is a fair question to ask and a most pleasing one to answer. In every Church work there is always and everywhere one perfectly adequate means of support and it is Divine Providence. Nothing else has supported the Catholic missions of the world up to the present time. Just how did it operate? In its own unfathomable fashion. The money was not always found under the statue of St. Joseph, to be sure, but it has been forthcoming in many bewildering ways, the very vagaries of which resist classification and indicate Providence. The Boxer uprising stamped out the churches of North China with fire and sword, but those churches were born again from their ashes, and improving on the phenix, they rose graceful swans where ugly ducklings had been before. For the Boxer indemnity was heavy and to it is due the good financial position of many flourishing missions in North China to-day.

Again, the circumstance that many of the mission fields have been entrusted to the great Orders has helped, for these have not hesitated, failing other sources of revenue, to plume large sums from their own funds into the work. Patrimony has been something of a factor, many missions having been built and sustained by the family dots of European priests. It is the classical clerical joke of China to maintain that St. Paul's enumeration of the qualifications of bishops left out the most necessary one of patrimony. These are only a few samples of how Providence has helped the missions in ways that defy regular counting upon. Such cases could be piled up in great abundance. In fact, the whole history of missions is pretty much a story of how Divine Providence filled the gaps left yawning by the lack of any regular provision. Deus providebit: this has truly been the one great financial system of the mission field.

The case of Kongmoon is only another illustration of the same truth. If Kongmoon spends thirty thousand dollars a year, where does it get it? First of all, it does not always get it. Then it borrows and gets quickly into trouble. Next it falls back on the much excoriated plan of sending a missioner home to collect among harassed pastors and people, a system which however objectionable and worthy to be condemned is yet one infallible means to raise large sums of money in a short time. But usually Kongmoon succeeds in securing its needed current funds through a more regular channel, namely, the Maryknoll mission magazine, *The Field Afar.* Its readers contribute the great bulk, probably eighty per cent, of Kongmoon's revenue. All other sources of income are almost negligible. American missioners have no patrimony as a rule, and never having exercised the ministry at home they lack any great circle of friends beyond a few relatives and personal acquaintances whose interest can only be much circumscribed where it exists at all. The written appeal is carefully eschewed. The Chinese pagans give nothing; the Christians almost nothing.

A few years back certain American Directors of the Propagation of the Faith were able to send occasional gifts of which they had the liberty to dispose, and in a few cases these donations were considerable. This practice, never wide-spread has now ceased altogether in favor of the more logical plan of concentrating all the Society's returns in its Central Bureau at Rome whence the total is now distributed. At times, of course, individual benefactors may designate for a particular mission the gifts that they remit through some office of the Propagation but the experience is that this form of help is extremely slight. *The Field Afar,* then, has been Kongmoon's breadwinner, and surely this is in itself a striking instance of Providence, for what could of its nature be more uncertain and dubious a staff of life than the appealing power of a little mission periodical and the occasional charity it manages to inspire?

Providence has supported the missions and it is now proposed not to supplant but to supplement it by the Propagation. There is the whole matter. Nor is it any lack of trust in the former that emphasizes the latter. The Church looks constantly and confidently to Divine Providence for everything, yet it also seeks the human solutions of its difficulties. In particular it is a regular practice of the Church to budget its finances as far as is practicable. Anyhow, this plan is hardly debatable since it has been proposed by the Holy Father himself and in no uncertain terms. Again it appears, then, that the solution of the present problem can only be the Propagation of the Faith Society, combined, of course, with the other two pontifical aid societies which are on exactly the same footing. Better perhaps, the solution is not simply the societies themselves taken as they are but rather an accession to them of the vigorous health and exuberant growth that will develop them as they ought to be.

Radical indeed will be the development that enables the Propagation to collect thirty million dollars, and here is the final and apparently staggering difficulty: Can it be done? How in the world can thirty million dollars be collected? Perhaps it sounds more hopeless than it really is. First of all, a good portion of this sum is actually being collected even now. Not indeed by the Propagation whose two million a year is but a respectable bagatelle, but by the missions themselves through methods that may be truly described as hook or crook, including as they do all the various ways and means already touched upon. Ten years ago it was estimated that the Catholic Missions of the world were actually expending twelve millions a year. The great mission expansion of the past decade must have easily increased this to something like fifteen millions. If this be so, then here is already half the total sum required, surely a fine start toward the goal for the Propagation. It should have no trouble in replacing the missions as the collecting agent for this sum which is already being contributed. And as the increased efficiency of its methods enables it to do so, another benefit will incidentally accrue to the missions in the shape of time saved for its erstwhile begging missionaries. Needless to say until it does so, however, the missioner has no choice but to continue in his role of makeshift financier, since any serious or long-unbridged gap in this adjustment would spell ruin for the whole enterprise. This missioner cannot leave off until the Propagation has actually closed the gap.

After all is it impossible to collect thirty million dollars from three hundred million Catholics? Glancing at the 1927 Report of the Propagation (it is the latest available) two things are at once apparent. One is that the American Catholic is giving very little to the Propagation; the other that the European Catholic is giving almost nothing. In 1927 the high record of the world for *per capita* giving was held by the diocese of Springfield, Illinois, with a donation of eighteen cents per Catholic. The lowest American diocese was El Paso with one-fifth of a cent per Catholic. The per-capita for the whole of America was six cents. For the per-capita giving of Europe there are no official figures, but a rough calculation lists the principal countries as follows: Holland, five cents; Canada and England, three cents; Ireland, two cents; Italy, France, Belgium, and Argentine, one cent; Germany one half cent; Spain one third cent. The other forty-one countries that contribute to the Propagation are negligible. Europe as a whole gave about one cent per Catholic to the Propagation. Finally, the entire Catholic world with its three hundred million Catholics gave per capita on this computation the sum of six-tenths of a cent.

Is this to say that the Catholic world is not supporting the missions? Not exactly. It means that it is not supporting the Propagation to any extent. As already noted, considerable money is contributed to the missions through other channels. Look now at the problem of raising thirty millions for the Propagation. It would require the Catholic world to raise its per-capita donation from six-tenths of a cent to ten cents. If that can be effected, there is very little problem left.

It is, of course, impossible to collect ten cents yearly from every individual Catholic in the world. Notwithstanding, it is not an impossible, nor even difficult, average to attain either over the world or any given unit area of it, such as a diocese. Albany, Brooklyn, Burlington, Kansas City, Newark, New York, and Springfield, Illinois, are surpassing it now, or in other words, doing more than their share for a fully developed Propagation. Boston, Dubuque, Fort Wayne, Green Bay, Nashville, Wheeling, and Wichita are giving just the proper amount. Many other American dioceses are only slightly under it. No doubt these dioceses have their own fair share of troubles and problems, and among them their quota of Catholics who either cannot be found or else do not practise their religion to the extent of supporting it; yet in spite of it all they manage to give the proper per-capita to the Propagation. Indeed it is not at all apparent why the poorest diocese in the world, or even the poorest mission, could not follow suit.

The poverty of a diocese is lack of numbers. There is no reason why the individual Catholics of a small or poor diocese should be all paupers. The same applies to missions, though perhaps in lesser degree, since the work and resources of missions are expended on vast hordes of pagans without any relation to the few Christians they may have. However, by a recent strong intimation from Rome the Propagation is now being erected in all the missions. There is little doubt that they can attain the required per capita after a reasonable period of education. The six thousand Christians of the Kongmoon Vicariate, for instance, converts mostly of the first generation, can in all likelihood be persuaded to contribute their quota, perhaps not immediately, but before any great lapse of time. It may seem a fallacy thus to compare subsidized foreign missions with the Church in America that bears in addition the entire expense of its whole program at home; but after the American Catholic has given and given again he is still not as poor as the average Chinese convert. The comparison limps still less in the case of Europe whose Catholics are less burdened with the financing of their own subsidized and sometimes completely supported churches.

If this is the situation, then, two fairly simple reforms ought to settle the whole matter in our lifetime. The first is to devise a means to get Europe to do its share for the Propagation. How can this be done? It ought to be fairly easy for the ecclesiastical authorities concerned. After they try and fail there is always the infallible if invidious plan of dividing the Propagation returns pro rata according to the origin of its receipts. But would that not harm mission work, leaving many European missions high and dry? Not for very long. Probably only during the first year it was tried. The situation would soon be righted by the birth of a sudden enthusiasm for the Propagation in the proper quarter. Touching the questionable taste of this suggestion, it must be remembered that the issue here is too important to trifle with. It is nothing less than the carrying out of the expressed wish—and some say the dearest wish—of the Supreme Pontiff. With this neither sensibility nor inertia should be allowed to interfere. For some reason the whole question of money in the Church seems to be hedged round with some sort of fancied divinity and any suggestion put forward must run a formidable gauntlet of the innumerable and fantastic pretensions that have grown around the subject. Yet the only code that really governs the use of money in or out of the Church is that of justice, and if that is so the head of the Church, who is the real steward of all these funds, should not be balked of his designs. In short, it is not apparent to the person now writing why any means not in itself wrong may not in all propriety be employed to insure the carrying out of the Holy Father's explicit commands.

The second needed improvement is to bring up America's quota to the proper level. What Wheeling and Wichita are doing doubtless everybody can do. What is the secret of the success recorded in those American dioceses that are at present giving enough and in some cases even too much? It is probably that open secret that tells how to make a success of any work that is deemed important. The first act is to deem it important and the second is to select the ablest man that can be found to put in charge of it. This is usually the beginning and end of it, for this alone is enough. In the present case would it be so very difficult for an interested and active man to collect ten cents a year for every Catholic in a given small area? Or set it at a dollar a year for every Catholic, and if he can reach one out of every ten Catholics he will maintain the quota. There is no question here of a big gross from a small place, but simply of individual pittances. In many respects it would seem even easier to maintain this standard in a small diocese than in a large and flourishing one where the mechanics of collecting must naturally be much more involved.

If the reasoning here exposed is not entirely wild then the whole thing amounts merely to a little problem of administration for the Catholic hierarchy of the world. To point it out is surely the most ordinary of procedures since the Holy Father has already done so implicitly in his insistence on the pontifical aid societies as his solution of the mission finance difficulty. It remained not to support or substantiate but merely to expose, explain, and emphasize the eminent feasibility of it. It is not only the proper solution but it is a good, practical, even an easy solution. There is nothing needed except to put it in the hands of a set of capable men who will swim into the work of corralling the ignoble dimes for the noblest of works.

L'ENVOI.

The missioner is sometimes considered no friend to the Propagation. In reality it never had nor could it ever have a better friend. Probably nobody has wished it well and hoped to see it prosper quite so ardently as the missioner, whose entire life work is bound up with its success. The only trouble with the Propagation from the missionary point of view has been that it did not succeed enough. By a natural fatality in no way the fault of the Propagation its very aim of helping the missions proved at times something of a boomerang. An organization that gave the impression, inevitably if unconsciously, of supporting the missioner without actually doing so merely made his task harder in begging from benefactors who supposed his misery to be already relieved. This was an unenviable position for the missioner. In the premises what could he do but cover the world with his plaints and appeals? It was the only alternative to seeing his work suffer and stagnate. He became a beggar, not by any choice of his own, but from necessity.

But a developed Propagation—here is a horse of another color. It takes the missioner out of finance where he does not belong and it puts him exclusively in mission work where he does belong. Doing so it automatically protects the clergy and faithful at home from the flood of helter-skelter demands to which they are now being subjected. And above all, it will enable the Church to fulfil its commission of announcing the Gospel to every creature, including the other sheep. That command is now well nigh two thousand years old and there is yet much work to do. With the day far spent, the people are still straying and languishing and dying by the hundreds of millions as they drag out their pitiful lives in that pagan bondage described by the sacred writer as "darkness and the shadow of death". Can we not reach farther and help more? On the day when the Propagation collects the needed thirty millions the Prefect of Propaganda will probably not ask, "Haec quid sunt inter tantos?" but will rather comment something after this fashion, "Hear the cry of this people and open to them your treasure" (Numbers 20:6).

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UNDERSTANDING THE PROTESTANT HISTORICAL ATTITUDE.

IN a recent discussion of non-partisan history a certain Catholic scholar of excellent standing held up a very wholesome ideal with regard to our study of the Reformation period. He wrote: " No one questions that the Catholic historian, especially in dealing with the Reformation period, must be ready to make allowance for any possible excuse or palliation that may be alleged on behalf of the enemies of the faith." We thank the reverend scholar for his advice thus publicly offered.[1] It has been eminently encouraging and has provoked the following reflections with regard to the Reformation period in the field of English history.

Ever since the time of Cardinal Newman it has become a commonplace in Catholic circles to speak of the great stream of Protestant historical tradition, biased, and unfair, and mean. This great stream began flowing at the time of the Protestant Revolt from the old Mother Church, and ever since it has moved on down the centuries in such a mighty volume that the seepage during so vast a span of time is only now beginning to show some appreciable diminution. But it seems to me a very healthy thing for Catholics to do, healthy both spiritually and intellectually, to examine a little bit more carefuly and calmly than they have sometimes done in the past, the possible causes or occasions of the formation of this great river of false or discolored tradition.

We should never allow ourselves to forget that the men of the Reformation period were living during or very close to the time when the Church was passing through or had just passed through one of its most lax periods. At that time the prestige of the Papacy, on the decline now for a couple of centuries, seemed all but shattered as a result of the lives and policy of the Renaissance popes, the successful revolt of a large part of Germany, the horrible sack of Rome by the troops of the Catholic Emperor and finally by the great calamity of the loss of England. The picture of laxity may be gazed upon as we descend from the head down through the different strata of the personnel of the Church. The higher clergy were in large proportion, especially on the continent, given over to worldliness and not seldom also to vice. The lower clergy in their degree were no better than their lords, and thus it happened that the spiritual lot of the faithful was pitiable indeed. "The sheep looked up and were not fed." The Bible was being diffused everywhere by the press. "But this word of God preached the renouncement of the goods of this world, it preached poverty and humility. This then made to appear more scandalous than before the pride and the luxury of ecclesiastical princes and it must have rendered more acute still the desire of a reform."[2] Scholasticism was narrow-minded and vituperative; the monks and friars had in large part fallen from their splendid fervor. It was the decay of the fine spirit of the Middle Ages. All this, and certainly *exaggerations* of all this were before the minds of the Protestants of the Reformation period. Here was one cause of their dislike of or dissatisfaction with the Church, especially with the men of the northern countries where racial dislike of the Latin came in to fan the flame of stirred-up passion. This is what led Father Joseph Rickaby, S.J., in his *In An Indian Abbey* (p. 107) to make one of the characters of a dialogue aver that just here was the cause, partly justifiable, of Protestant prejudice and dislike. Father Rickaby makes the same character to pass some significant reflections: "I come fresh from the reading of Bishop Creighton's six volumes on the history of the Papacy and my mind is on fire with grief and indignation at the luxury of Clement VI, the ferocity of Urban VI, the avarice of Boniface IX, the despotism of Sixtus IV and the unspeakable infamy of Alexander VI." The unvarnished truth with regard to most of these popes is not consoling. Unfortunately, but quite naturally, early Protestant historians and publicists have exaggerated the evil and these exaggerations have come to be believed as gospel truth. Thus wisely does Father Rickaby make Dom Roderick reply to the above: "I agree with you. History has created against us prejudice *that we too little allow for,* (this is my point in this paper) and *fiction has eked out history* still further to our disadvantage. We hear the iniquities of our fathers and the stench of them is in the nostrils of the learned and the unlearned alike." These are strong words and Father Rickaby has put them into the mouth of a character in a dialogue, but those who have expert knowledge of the period in question and who recall the exaggerations of existing evil know that on the whole he had good reasons for writing thus. The passage goes on to express the hope that circumstances that made such possible within the Church might never return, and it adds that while such things are condoned in secular princes they are with difficulty forgiven in a churchman. The dislike or hatred of Catholicism in many of the sincere Protestants of the Reformation and after receives in my opinion partial answer from the above considerations.

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[1] Cf. *The Historical Bulletin*, Vol. V, no. 3.

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[2] Cf. Dean Colet's *Convocation Sermon.*

During some of the years when the revolt was in full career there were many things that happened in the Catholic camp and that were sponsored by some of the Catholic leaders which, even uncolored by the exaggerations of the Protestant publicists, were of a nature to increase the irritation of a rebelling Protestant against the institution he already disliked. Queen Mary's persecution of Protestants in England (she burned 288 in five years; Elizabeth killed less than 200 in forty-five), the excommunication of Queen Elizabeth by Pope Pius V in 1570, the other general manœuvers against the Queen who was all but adored by Protestant Englishmen, the private plots against her life, one of which was encouraged by Pope Gregory XIII,[3] the proposed loss of English independence did such movements as the Spanish Armada mature to success—these and a host of other facts, although there existed for them plenty of reasons of excuse or palliation, certainly tended to fan the flame of hatred against the old Church in the breasts of Protestant Englishmen. The spirit of patriotism was then mounting apace; many were convinced, not without reason, that the return of Catholicism would be a blow against the national spirit, (Sixtus V insisted on being suzerain of England were the Armada successful) ; and there were times when a great fear of the power and might of continental Catholicism took panicky hold of the English government. Spain became the deadly rival of England and yet the success of the Catholic cause was linked with that of Spain. The Protestant Englishman of that period would, even if no other reason existed, mingle his hatred of Spain with his hatred of the Catholic Church. English Protestant history has never forgotten, though English Catholic history has sometimes been afraid to tell how Father Robert Parsons, S.J., worked in Spain and with Spain for the invasion of his own country. Although from certain points of view this action can be justified or at least partially excused, and although it was done with good intentions and for what Father Parsons mistakenly considered the greater good, still this was in the eyes of the then Protestant Englishmen, and of those that followed, a deadly blow aimed at the mounting national spirit of their country.

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[3] Cf. *The Historical Bulletin*, Vol. V, No. 2, p. 12.

I fully realize that this is giving but one side of the question. I purpose now to do nothing else. I mean to give only that side which has been too often neglected by us. Are we not after all trying to exercise that indispensable faculty of an intelligent man and true historian, of being able to project ourselves back into the spirit of the times and of the nations? Only thus can we really understand. We are trying also to practise "the American virtue of seeing things from the other fellow's point of view". And the "other fellow's point of view" sometimes discovers much of truth.

Consider now what was going on outside of England. Catholicism, owing to the action of some of the Catholic leaders, was making itself feared and hated. In France in 1540 the Parliament of Aix passed the sentence of capital punishment for heresy against some twenty villages of the Vaudois. The sentence was executed in 1545, against the protest of high-placed Catholic churchmen, when the president of the Parlement of Aix marched out against the country at the head of armed troops.[4] According to some accounts 3000 persons were slaughtered, while hundreds were sent to the galleys; even children were sold to the Turks as slaves. This was the beginning of still more horrible massacres perpetrated during the religious wars in France. From 1547 to 1550 one department of the Parlement of Paris, called thereafter *Chambre Ardente,* pronounced close to 500 condemnations for heresy of which sixty were to death. During the reign of Henry II eighty-eight Protestants perished at the stake. During the few months' reign of his sin, Francis II, 200 thus died for heresy. In 1572 came the disgrace of the Massacre of St. Bartholomew's, of which we have all heard too much. It meant the slaughter of thousands all over France. The scandal was increased when it became known that Pope Gregory XIII had ordered a *Te Deum* sung in thanksgiving for the event, had had a medal struck with the inscription *Hugonottorum Strages,* and had commissioned Vasari to paint a fresco in the Vatican commemorative "of the triumph of the Most Christian King over the Huguenots".[5] Some things go to show that the Pope was misinformed and thought the massacre to be an honest victory of the King of France. Yet the Papal Nuncio, Salviati, was then at the French court. Why did he not inform the Pope correctly? In any case, Protestant historians generally do not know, or at least do not say anything about this mistaken impression, if mistaken it was, of Pope Gregory. The scandal of it all still remains in history.

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[4] Cf. Guggenberger, Vol. II, p. 238f, ed. 1903.

Of all the atrocities and cruelties on the Catholic side, the "deviltries of Alva" in the low countries and his "Tribunal of Blood" are perhaps the most heart-sickening. Of all the brutalities of that cruel age these are to my mind the worst, with the possible exception of the horrors committed in Ireland by the lieutenants of Elizabeth. But unfortunately for Catholic prestige, the later barbarity took place in a far-off and unnoticed corner of Europe, while the cruelties of Alva were perpetrated upon the stage of the crowded theatre of Europe's most populous and flourishing provinces. The executions of Alva represent only a fraction of his savagery; yet a conservative estimate of their number during his five years' rule puts them at 6,000.[6] They were politico-religious.

The next great blow to Catholic prestige in England and a potent factor in the formation of a lusty anti-Catholic tradition was the Gunpowder Plot of November, 1605. Father John Gerard has shown that we can hardly be certain of the details; the evidence has been tampered with by the English government. But Catholic gentlemen did conspire against the government and, as far as the English people knew and still know, through the plan to kill King James and the members of Parliament with gunpowder. Unfortunately, the names of Jesuits came up in connexion with the plot. They were intimate with the conspirators. One, Father Garnet, had previous general

[5] Cf. *Cath. Encyc.*, Vol. XIII, p. 337.

[6] *Cath. Encyc.*, Vol. I, p. 371.

knowledge of a plot; both Fathers Garnet and Greenway had particular knowledge, but in confession.[7] One concludes from the evidence that if Father Greenway had been more clever, and Father Garnet both more clear and more quick to act, they would have been able to frustrate the whole affair, whatever it was. At the trial, Garnet did not show himself possessed of remarkable ability or candor,[8] and though his action has been much misrepresented, a stronger and more prudent course of action would have saved the Society serious loss of reputation. The whole affair was disastrous to the Catholics and their cause. If A. O. Meyer in his *England and the Catholic Church Under Queen Elizabeth* felt himself warranted to say (p. 85) "that no event in English history, not even the Gunpowder Plot, produced so deep and enduring an effect on England's attitude toward the Catholic Church as the Bull of Pius V", G. M. Trevelyan disagrees in favor of the Gunpowder Plot. He says: "It [the Gunpowder Plot] was the heaviest moral blow suffered by the Roman Catholics between the reigns of Mary Tudor and James II. Everything that had been said about the result of the Jesuit teaching seemed to plain Englishmen to be more than confirmed and the Protestant feast of Guy Fawkes and the fifth of November, decorously celebrated in the church service, had democratic rites at the street corner in which the least mystical could heartily participate. Henceforth, the anti-Roman passion in England remained a constant and often determining factor in all the mazes of the long story of the house of Stuart."[9] Here then once again we are witnessing to the increase of a mighty stream of anti-Catholic feeling and tradition, an increase which was occasioned if not caused by the regrettaable actions of certain Catholics.

How great was the fear and how deep was the suspicion that all this left upon the English Protestant mind is shown by the astounding success of the villian Titus Oates toward the end of this same century (1678). His sham plot "for the murder of Charles II and the establishment of Roman Catholicism in England devised by Don Juan of Austria and the father confessor of Louis XIV, the Jesuit Père de la Chaise" threw such panic into the people of England that justice became impossible even in the courts and judicial murder of Catholics ensued. In general, this pretended plot did not help the lot of Catholics in England, nor did it tend to diminish the stream of Protestant historical tradition.

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[7] *Cath. Encyc.*, Vol. VII, p. 83.

[8] Lingard, Vol. IX, pp. 65ff, ed. O'Shea, N. Y.

[9] *History of England*, p. 285.

But at last Catholicism had its chance to make good in England. Charles II died without heirs on 6 February, 1685, and his Catholic brother, the Duke of York, ascended the throne of the Stuarts as James II. Now at last was a Catholic upon the throne of England! The dream of Philip II and of St. Pius V and of Robert Parsons had at last come true one hundred years after these zealous men had labored for its realization. Now would England at last be brought back to the faith of her fathers! Alas for human aspirations! The time was too late and the person was too weak. In those hundred years Protestantism in England had grown to the bulk of a Colossus; it had identified itself with the very pith and marrow of the national life. It would take a giant to convert England now and James was but a pigmy. Though possessed of ability along certain lines, as Hilaire Belloc has recently pointed out, James was a nonentity in powers of government. Not only did he not bring England back: he lost her once again and irretrievably. His unconstitutional measures, his rashness, his partiality, his "bloody assizes"—these with the weight of accumulated prejudice and tradition pushed him off the throne and jostled him out of the country. He and his house were lost to England forever and his Church for another century and more. The presence of the Jesuit, Father Petre, at the court of James and his intimacy with the king, though he himself was probably innocent of any blundering influence, served to diminish still more the good name of the Society in England. With the coming of William of Orange came new laws for the suppression of Catholics and new oaths for the protection of the state against them. They were now utterly discredited and despised, but hardly any longer feared, for they were shrinking up into an inconsiderable fraction of the nation. The Catholic policy in England had failed. It is a sad and tragic story.

To think that in all this Catholics have never been at fault or that Catholic or Papal policy has never been mistaken is absurd. The Popes themselves attribute the success of the great Protestant Revolt to the sins of Catholics. Cardinal Cesarini writing to Pope Eugenius IV foretold the revolution and its cause, the corruption of the clergy; Pius II in his letter to Cardinal Roderigo Borgia put down the sins of the clergy as the chief cause of the anti-clerical spirit; and Adrian VI in his message through his legate Chieregati to the German princes and Pius V in his letter to Charles IX of France put down the sins of the clergy as "the first cause of heresy". Now, a more candid attitude with regard to all this is going to help greatly to clarify the historical atmosphere, and a knowledge of the facts with a judicious interpretation of them is going to help the Catholic understand the Protestant historical point of view. "Why so few converts" has been discussed in the Catholic press. But to help Protestants we must first understand them. This was the virtue of the great champions of the Catholic Reformation: a sympathetic understanding of the Protestant mind. This Christ-like quality was fostered by the great leader, Ignatius Loyola, as is seen in his splendid letter of instruction to Fathers Salmeron and Lainez on their way to the Council of Trent. Here then history can do a real apostolic work. But to succeed, Catholic historians and teachers of history must first get hold of *all* the facts, and then possess themselves of that genuine judicial-mindedness in the interpretation of them which is one of the fruits of the supernatural mastery of self: a mastery which has supressed mere natural feeling and mere natural party spirit. The spirit of Jesus Christ will make the Catholic historian and the Catholic teacher of history a judicious interpreter of the past, and an apostle for the spread of that truth which is the sower of the good will He came on earth to spread.

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THE COMING EUCHARISTIC CONGRESS AT CARTHAGE.

EUCHARISTIC CONGRESSES owe their inception to a pious French laywoman, Mlle. Marie-Marthe Tamisier, a native of Tours, who, in early life had come under the influence of the Venerable Père Claude Eymard, the "Apostle of the Blessed Sacrament," and founder of the religious congregation known as the Fathers of the Blessed Sacrament. Mlle. Tamisier yearned to bring about in France a renaissance of Eucharistic faith and devotion; and to this end she travelled extensively throughout France and even beyond its borders. With the enthusiastic coöperation of Mgr. de Ségur, and Mgr. Richard, Bishop of Bellay, she organized numerous pilgrimages to Eucharistic sanctuaries; and the movement spread rapidly throughout France. She also received substantial aid and encouragement in her pious enterprise from the Right Rev. Claude Dubuis, former Bishop of Galveston, then living in retirement at Vernaison in the Diocese of Lyons. Bishop Dubuis presented to Pope Leo XIII a memorandum which Mlle. Tamisier had prepared setting forth her plans and aspirations. The Pope endorsed the plans and joyfully exclaimed: "I will grant everything for Eucharistic works." With this endorsement Eucharistic Congresses came into being.

The first Congress was held at Lille, in 1881, under the sponsorship of Mgr. de Ségur, who expressed the hope of its supporters that, "through its establishment there might be brought about a reänimation in the world by means of Eucharistic works, the love and worship of the Most Holy Sacrament and that these great congresses assembled now in this country, now in another, would be the most simple and efficacious means of grouping together all men of faith especially devoted to the worship of the Adorable Eucharist; of getting acquainted with one another; of exchanging their views and projects; of spreading everywhere a knowledge of the works already existing and of developing these, little by little, by the holy contagion of example."

The movement was auspiciously inaugurated with the Congress at Lille in 1881, and it became more popular with those that followed. From these Congresses, which were merely national, the idea of an International Congress developed.

Fourteen International Congresses have been held to date; and some of them have been remarkable exhibitions of Catholic devotion to the Blessed Eucharist. The largest numerically was held in Chicago in 1926; and next, as regards numbers, was the Congress held in Montreal, in 1910. The Congress held in Rome, in 1905, did not rank in size with the Congress of Chicago and Montreal; but it had greater significance. Pope Pius X celebrated the opening Mass; and it has been stated that as a direct result of the Congress, Pius X promulgated the memorable Decree *Tridentina Synodus*.

The Congress held in London (England), in 1908, was very remarkable from the international point of view. The writer of the article "Eucharistic Congresses" in the *Catholic Encyclopedia* says: "[It is] regarded as the greatest religious triumph of its generation. . . . No such gathering of ecclesiastics had ever been seen outside of Rome in modern times. . . . The seeds of the 'Second Spring' . . . awakened by the tears and blood of persecution, and strengthened by the prayers of the remnant of the faithful in the dreary years of the penal laws, bore flower and fruit. . ." The Congress was solemnly opened on 9 September by the Papal Legate (Cardinal Vincenzo Vannutelli), and his assistants were Cardinals Gibbons of Baltimore, Logue of Ireland, Sanchay Hervàs of Toledo, Ferrari of Milan, Mathieu of France, and Mercier of Belgium. There were present also numerous bishops, priests, and laymen from all over the world. During this Congress the Blessed Sacrament was not carried in procession through the streets of London, as the Prime Minister of Great Britain, Mr. Asquith, had sent a formal request to Cardinal Bourne that this part of the programme be eliminated. At the close of the Congress the Holy Father sent a special letter of congratulation to the Cardinal Archbishop of Westminster, and stated that, "though it was the first of its kind in England, it must be looked upon as the greatest of all, for its concourse of illustrious men, for the weight of its deliberations, for its display of faith, and for the magnificence of its religious functions". It should here be added that the article from which the above citations are made was written nearly two decades before the holding of the great Congress in Chicago.

Eucharistic Congresses, as a rule, have been held in cities that are centers of Catholic life and activities; but the forthcoming Congress at Carthage seems a departure from the usual observance. The departure, however, is merely apparent; it is not actual, as what follows will demonstrate.

I.

More than twenty centuries ago the Elder Cato dinned in the ears of the Roman Senate, *ceterum censeo Carthaginem esse delendam,* until a decree went forth that the great rival of Rome which lay along the littoral of Libya, should be destroyed. Two disastrous Punic Wars had failed to annihilate Carthage, though they had impaired its prosperity and shorn it of its possessions, in Spain. After the battle of Zama, in October 202, the Carthaginians were limited to their African territories, obliged to pay a huge indemnity, and bound by a harsh treaty not to engage in war without permission of the Romans. Not till the middle of the first century B. C. did the patent perfidy of Roman statecraft achieve its purpose to destroy Carthage: the shibboleth, *delenda est Carthago,* (coined by Cato) had not been forgotten, and Rome awaited a pretext to renew war with Carthage. This came when the Cathaginians attacked Massinissa, King of Numidia, who had exasperated them by frequent depredations made with the connivance of Rome. It was alleged that the Carthaginians had violated the letter of the harsh treaty forced upon them in 202, by attacking Massinissa who was a client and obedient servant of the Roman State. This sufficed for a new declaration of war, with the fixed purpose of pressing it to the last extreme. The doomed Carthaginians were kept in ignorance of the fate decreed, *delenda est Carthago,* until the Roman armies were at their gates. For six days the combat waged in the streets of the city, and for seventeen days the work of destruction was carried out by Scipio, who, under orders of the implacable Roman Senate, leveled it to the earth, and sold into slavery the inhabitants who survived. Pagan Rome destroyed Carthage after 118 years of warfare; Christian Rome will give it a new significance in May, 1930.

Carthage is said to have been founded by the Phenicians, in 846 B. C. They established a fortress in ancient Libya, around which grew *Karthada* ("the new city", to distinguish it from Tyre, "the old city"). There is a legend that the Tyrians bought from the Libyans as much land as could be covered by the skin of an ox. By dividing this into very thin strips they obtained a piece of land sufficient to enable them to build a fortress. The legend may have arisen from the fact that the settlers for a long time paid tribute to the ancient population, the Maxyans, for their soil.

The city proper consisted of the Byrsa (the citadel quarter), and the Cothon (the harbor). To the north and west of these, and occupying all the vast space between them and the isthmus behind, were the suburbs and gardens of Carthage, which, with the city proper, covered an area of twenty-three miles in circumference. It is said to have contained a population of nearly 800,000. This was the city destroyed by Publius Scipio.

The country then became a Roman province. Caius Gracchus sent out 6000 colonists to found a new city on the site of Carthage: it was called *Colonia Junonia Carthago,* but it did not prosper. Augustus restored the city in 29 B. C. During the early days of the Christian era the new Carthage had become one of the finest cities of the Roman Empire, rivaling in splendor Antioch and Constantinople. It had a capacious harbor, splendid streets, magnificent buildings, a huge forum, and an immense amphitheatre. In 439 Genseric made it the capital of the Vandal Kingdom. It was conquered by Belisarius, the commander of the armies of the Byzantine Emperor, Justinian, in 533, and re-named *Colonia Justinia.* In the 77th year of the Hegira (698), Carthage was taken by the Arabs under Hassan Ibn Anno'man, who gave the majestic city to the flames; and now naught remains of a metropolis that once contended for dominion but a heap of ruins.

As the result of excavations conducted by Père Delattre, the citadel (Byrsa), the forum, and many graves of Punic and Roman times have been discovered, yielding inscriptions that are most important. Carthage is known to have had large armies and a big fleet: during the first Punic war it had 350 triremes, some of them capable of carrying 200 rowers.

Carthage no longer resounds to the tread of mighty armies; its harbor no longer reëchoes the splash of the oars of formidable triremes; palm trees wave in silence over its ruined forum; and the waves along its shore, in their ebb and flow, chant requiems for the Christian hosts who suffered and died within its borders. The Imperial Eagle of Cæsar has now yielded place to the Cross; and the symbol of faith crowns a noble cathedral which crowns the hill of Byrsa and looks down upon a city of erstwhile glories, where will be held in May, 1930, the next Eucharistic Congress.

In 1884—more than twenty centuries after the edict of the Roman Senate which ordained the destruction of Carthage—went forth another decree from the banks of the Tiber, *Instauranda est Carthago.* This was a Brief of the immortal Leo XIII, by which was restored the ancient hierarchy in the land hallowed by the labors of Cyprian and Augustine and other saintly bishops, whose memory is perpetuated in the noble edifice which crowns the hill of Byrsa.

The history of African Christianity opens in the year 180, with the account of two groups of martyrs who suffered at Scilicium, a city of Numidia. Twenty years later there was a flourishing Christian community in Carthage which was already a center of Christianity in Africa. Christianity is said to have penetrated into Africa through two different channels. It was first brought by the Evangelist St. Mark to Alexandria, where it was represented by such distinguished apologists as Clement of Alexandria, Origen, Athanasius, and Cyril. It passed thence into Lower Egypt and Nubia, and by way of the Red Sea as far as Ethiopia.[1] Christianity adopted as its own the Greco-Roman civilization which it found prevailing in Egypt and Cyrenaica at the same period, about the end of the first century. Roman soldiers and merchants brought the Gospel to Carthage, whence it soon spread to Pro-Consular Africa, and to Numidia, added a glorious band to the army of martyrs, and produced such Doctors as Cyprian, Ambrose, Lactantius, and the great Bishop of Hippo, St. Augustine. St. Augustine, however, was not a native of Carthage; he was born at Tagaste (now Souk-Ahras), about sixty miles from Bona—ancient Hippo-Regius. His family was not rich, and his father, Patricius, one of the *curiales* of the city, was still a pagan. Augustine spent his early years at Tagaste, and later went to Carthage to prepare for a forensic career. He returned to Sagaste and "taught grammar in its schools"; after a brief teaching career he went back to Carthage, whence he later went to Milan, where he received Baptism at the hands of St. Ambrose. He became a priest in 391, and in 396, he was consecrated Bishop of Hippo Regius.

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[1] A press despatch of recent date states that on 6 November a Pontifical Mission "to the sovereigns of Ethiopia" sailed from Marseilles for Ethiopia. Its head is Mgr. Marchetti-Selvaggiani, Secretary General of the Sacred Congregation for the Propaganda of the Faith. With him are three other ecclesiastics—a Frenchman, an American, and a Chinese. The French priest is Mgr. Tisserant, the distinguished Orientalist; the Chinese is Father Paul Yupin; and the American is Father John J. Considine, a member of the Maryknoll community, and an alumnus of the Catholic University of America. He is head of the Maryknoll House of Studies in Rome, and is on the editorial staff of *Fides.*

Tertullian states in his *Apologeticus* that the Christians were numerous in Carthage before the end of the second century. At the beginning of the third century, the Church of Carthage was flourishing. From that time to the election of St. Cyprian, as its Bishop, little of an accurate nature is known; but during the episcopate of St. Cyprian (249-258) many notable events transpired in Carthage. A year after his elevation to the episcopate the edict of the Emperor Decius was promulgated, and its appearance was the signal for wholesale apostacy. During the persecution St. Cyprian retired to a secure refuge; and when the storm had passed, he returned to Carthage. After a stormy career, he died a martyr in the persecution under Valerian, September, 258.

From this date to the outbreak of the persecution under Diocletian, in 303, little is known of the history of the Church in Carthage. A new form of apostacy characterized this persecution; and those who apostatized (they received the name of "Traditores") were indirectly the cause of the gravest calamity that had yet been witnessed in Christendom—the Donatist schism. The effects of this schism on the Church of Africa were disastrous; and it endured for more than a hundred years.

During the Vandal occupation of Africa, which lasted over a century (429-534), Christians were subjected to severe trials; and the Church of Carthage was badly disorganized. The trials of the Christians were somewhat mitigated by the reconquest of this portion of the empire by Justinian; but the heresies which, during the sixth and seventh centuries, proved so fruitful in dissensions, affected this portion of Christendom as else-where. The final catastrophe to the Church in Africa came with the fall of Carthage into the hands of the Arabs in 698. Apostacy was widespread, and in 1053 only five bishops remained in the former pro-consulate.

Numerous synods were held in Carthage in the early centuries. In the Synod of 397 a list of books of Holy Scripture was drawn up, including the books classed by Protestants as "Apocrypha". At the end of the enumeration of the books, the Synod added: "But let the Church beyond the sea (Rome) be consulted about confirming this canon." The *Acta* of the Synod were signed by 41 bishops, among whom was St. Augustine. At the Synod held in 420, at which St. Augustine was also present, the bishops made a series of pronouncements, with anathema, against Pelagianism. This Synod is regarded as one of the most important ecclesiastical gatherings of Carthage.

In the time of St. Cyprian the Bishop of Carthage exercised a primacy in the African Church. When, in the eleventh century, Pope Leo IX was asked to decide as to the primacy of the bishops of Numidia, he wrote these words (now engraved in letters of gold on the modern Basilica of Carthage): *Sine dubio, post Romanum Pontificem, primus Nubiae episcopus et totius Africae maximus metropolitanus est Carthaginiensis episcopus.*

The last Bishop of Carthage of whom there is mention until the middle of the eleventh century is Bishop Victor, in 635; and from this date the history of the Church in Carthage is obscure. After many centuries of obsolescence the archiepiscopal see of Carthage was restored by Pope Leo XIII, 19 November, 1884, and the distinguished Cardinal Lavigerie, to whom may be ascribed the return of Carthage as a center of Catholic life, became its Metropolitan. The territory over which he exercised jurisdiction (formerly administered by Italian Capuchins) included the entire French Protectorate of Tunis (Tunisia).

In the early days of his administration Cardinal Lavigerie built the splendid cathedral on the hill of Byrsa and dedicated it to St. Louis (who died at Carthage, 25 August, 1270). Here was held a council on 20 April, 1890, in which were mooted deliberations on the question of African slavery that had an echo in Europe and awakened an interest in Cardinal

Lavigerie's efforts to stamp it out. His activities in this direction are best expressed in his famous dictum: *"Pour sauver l'Afrique intérieure, il faut soulever la colère du monde."*

To aid him in this gigantic task Cardinal Lavigerie organized the Pères Blancs (White Fathers) and a religious sisterhood whose special work is to minister to the needs of Arab converts in Africa. These organizations have been most successful.

Charles Martial Lavigerie was born at Huire, near Bayonne, 13 October, 1825. After a distinguished academic and ecclesiastical career, he was appointed Bishop of Nancy in 1863, and became Archbishop of Algiers in 1867. He was created a Cardinal in 1882, and became Primate of the newly restored See of Carthage in 1884. He died in Algiers, 26 November, 1892, and is interred in the cathedral of Byrsa. Beside his tomb is the sculptured figure of a ransomed slave, as a tribute to his noble struggle against the horrors of this iniquitous traffic. Cardinal Lavigierie devoted the best energies of his life to the suppression of the slave trade; he lectured to large audiences in several European capitals and secured the coöperation of the German and British governments in his humanitarian project. It was under Cardinal Lavigerie's direction, and largely at his expense, that excavations were begun in Carthage by Father Delattre, in 1880. These have broadened our knowledge of the early Christian life of Carthage, especially of the fourth and fifth centuries. Ruins of many ancient churches have been found, among them the Basilica Major.

II.

The primatial See of Carthage has two suffragan dioceses, Oran and Constantine. In the territory now included in Oran, there were in the early centuries several important dioceses, of which Tlemcen was an important see. Goyau, in the *Catholic Encyclopedia* (art. "Oran") says: "Though the Arabs (708) destroyed many churches, there were, in 963, churches and Christians in Tlemcen. Until 1254 Christian troops were in the service of the Moorish kings of Tlemcen; from a Bull of Nicholas IV (1290) it is evident that a bishop of Morocco, legate of the Holy See, had jurisdiction over this region, ravaged by a violent persecution in the second half of the thirteenth century."

Constantine, however, is the more important suffragan See. It is built on the cite of the ancient *Citra,* once a Roman colony, and a rival of Carthage. It was once the capital of Numidia, a tributary of Rome, under the rule of King Sphax. It was later governed by Massinissa, to whose machinations the fall of Carthage may be ascribed. The history of Numidia should be familiar to students who have read Sallust's *Bellum Jugurthinum.* The old city of *Citra* suffered greatly when it was sacked by the Roman armies under Maxentius, in 310 A. D. The city was restored by the Emperor Constantine, who built there two large churches; the name was changed to *Constantina.*

Within the territory now comprising the Diocese of Constantine there were in the fifth century one hundred and ninety-five dioceses, including Hippo.

Hippo Regius, as it is known officially, was the episcopal see of St. Augustine, and is part of the original see of Constantine, which is now known as the Diocese of Constantine and Hippo. Authority to adopt this title was granted to the Bishop of Constantine, by a Pontifical Brief, of 25 July, 1866.

At the beginning of the Christian era Hippo was a Roman *colonia* and so remained until it was taken by the Vandals, in 430. It was rebuilt by the Berbers in the seventh century. Hippo-Regius is not of great importance at the present time; its most notable monument is a Basilica, dedicated to St. Augustine, built by Cardinal Lavigerie, which has a precious relic of the great Doctor of the Church, brought from Pavia to Hippo, in 1842, by Mgr. Dubuch, Bishop of Algiers.

St. Augustine became Bishop of Hippo in 396; and no other Bishop of the Church exerted greater influence upon his own and subsequent ages. "Never [says Alzog] was there a Father of the Church of so great breadth of mind and depth of knowledge, both human and divine. He was from the first time he entered upon his episcopal office down to the very year of his death the very soul and master spirit in every movement in the Church. He bore the great burden of the controversy against the Donatists and Manicheans, and also against the Pelagians. In confuting the last-named heresy, he expounded the relations between supernatural grace and free-will, with a depth, a lucidity, and an eloquence all his own."

St. Augustine was the first Bishop in the West to initiate a system of theological studies. The East had a system of theological teaching, exemplified in the Catechetical School of Alexandria, the Exegetical School at Antioch, the School at Edessa (founded by St. Ephrem), and others at Nisbis (in Mesopotamia), and at Rhinicorura (in Palestine). All the ecclesiastical institutions of that age were modeled after the school of the great Bishop of Hippo. Incidentally, St. Augustine was identified with what is perhaps most inspiring anthem in the service of the Church—the *Te Deum,* the so-called "Ambrosian Hymn of Praise." This is said to have been composed by St. Ambrose on the occasion of the baptism of St. Augustine.

Carthage, from earliest times, has been remarkable for devotion to the Blessed Eucharist. In the third Synod of Carthage (held in 397) it was prescribed by canon 29 that, with the exception of Thursday in Holy Week—when Masses were said in the evening, in honor of the institution of the Blessed Eucharist—every one should receive Holy Communion before having broken the fast: "*Ut sacramenta altaris nonnisi a jejunis hominibus celebrentur, excepto uno die anniversario* (*quo coena*) *Domini celebratur.*" It may be noted that the early Christians approached the Holy Table every day, or at least as often as they assisted at the Holy Sacrifice. When St. Augustine was consulted as to how often a Christian should communicate, he replied: "Some say every day, and others a certain number of times in the week; but for my own part, I would counsel that both these parties keep peace in the Lord, and that none receive unworthily."

When there were only three bishops in the territory overrun by the Moslems (one at Carthage, one at Hippo Regius, and a third at Constantina) Pope Leo IX wrote: "Carthage will keep its canonical primacy so long as the name of Christ shall be invoked within its walls, whether its scanty monuments lie in the dust forever, as they lie to-day, or a glorious resurrection shall one day cause its ruins to rise again." This utterance was prophetic; and it is a remarkable fact that another Leo (Pope Leo XIII) should decree the resurrection of Carthage. This took place when Cardinal Lavigerie restored the Catholic Church in Tunis. The forthcoming Eucharistic Congress at

Carthage may be likened to the Ascension of the Catholic Church in the land of St. Cyprian, and St. Augustine; and it is an augury of future triumphs of the Faith in the Dark Continent.

This Congress may lack in splendor the Congress at Melbourne; it will not have the multitudinous acclaim of the Congress in Chicago; nor will it be held in such a splendid setting as the Congress in Montreal. It will, however, surpass them all in significance; it will evoke memories of great saints and martyrs who have trod hallowed ground; and it will reveal, perhaps as no other Eucharistic Congress has done, the unbroken continuity of the Catholic Church.

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THE PASTOR AND THE TONGUE. III.

ALTHOUGH these conversations on the subject of tongue control were continued for days, with some interruptions, my notes of them run on without any break. I will, therefore, spin further the thread of the subject where it was broken off at the end of the last paper.

A.—It is easy enough to approve of silence and to praise it, but it is far from easy to keep it wisely. I could have saved myself much trouble and done much more good if I had always ruled my tongue.

P.—So should I and all of us. You know St. James (3:2) says: "In many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body." The best we can do is to keep on trying to make our tongues behave. And when we do speak we should speak fearlessly and without that human respect which poisons so much of our speaking. Demosthenes (Chers. 72) said: Δεῖ τὸ βέλτιστον ἀεὶ, μὴ τὸ ρᾷστον ἅπαντας λέγειν —we must always say what is best and not what is easiest. We too often offend against the truth and degrade ourselves by accommodating our speech to the feelings and prejudices of people. It would be both foolish and brutal to offend them needlessly and deliberately, but if we must express our opinion we ought not to be cowards and derogate from the truth or pander to men. Even hard things can be said in a manner that will take the edge off their sharpness and bitterness; but truth is truth and must not be sacrificed to anything. "Always the best, not the easiest," is a good maxim to remember and to act on. And always keep your temper, whatever the provocation. You are master of the situation as long as you keep your temper, whilst quick and sharp words do much harm. Ecclus (28:21) says: "The stroke of the whip maketh a blue mark, but the stroke of the tongue will break bones." And the philosopher Zeno said: Κρεῖττον εἶναι τοῖς ποσὶν ἢ τῇ γλώττῃ ὀλισθεῖν—it is better to slip with your feet than with your tongue. Alas! we constantly slip with our tongue and make little of it; when we slip with our feet there usually follow several worse slips with our tongue to help us regain our equilibrium. Though the tongue does not help them to get on their feet again, many people seem to get some relief and satisfaction from giving loud and strong expression to their feelings under such conditions. What does it all mean? It means lack of control over their feelings. Or they plead mere thoughtlessness for such vocal explosions of their feelings. What is this thoughtlessness? Lack of self-discipline. Perhaps we priests are at fault to some extent because we do not teach our people the value of practical mottoes for such contingencies and of their frequent repetition until they come to their mind and lips spontaneously in such times of need. Life is an art and every art has its directive maxims and principles. So has the art of right living—of happy and blessed living. Instead of vulgar and sinful exclamations it would help us all to habituate ourselves to some such sentence or exclamation for the purpose of relieving our feelings. One might develop a wholesome sense of humor by reflecting that a slip with the feet and even a fall are much less serious than an outbreak of temper or the explosive exclamation of an unbridled tongue.

A.—It is worth trying. Usually one feels the need of saying something on such occasions. A bit of Greek might serve our need at least as well as a word or expression that is vulgar and shocking to refined ears. I am sure that many of the common people would respond religiously to such training.

P.—It is all a matter of habit and a little self-culture. A really refined man will not indulge in the use of unrefined words or expressions. Nor will a refined man indulge in that loud and boisterous laughter which we hear too often even among would-be cultured people. Ecclus (21:23) says: "A fool lifteth up his voice in laughter, but a wise man will scarce laugh low to himself." And Epictetus, that old sage and preacher of propriety and of human dignity, wrote: Γέλως μὴ πολὺς ἔστω, μὴ ἐπὶ πολλοῖς, μηδὲ ἀνειμένος — do not laugh much, nor often, nor unrestrainedly. Menander, one of the seven Sages, must often have heard laughter that was out of place and out of time and without measure. It got on his nerves and he wrote: Γέλως ἄκαιρος ἐν βροτοῖς δεινὸν κακόν— a terrible evil among men is ill-timed merriment. And an old Roman wrote: *Risu inepto res est ineptior nulla.* Yes, nothing is more senseless than silly laughter. We see mottoes here and there, mottoes which are often of questionable propriety, but some such sentence or sentiment, preferably from the Bible, silently repeated, would have some disciplinary and educational effect on us. Some decent restraint in the matter of laughter is surely desirable. We feel the impropriety of it in the form of guffaws of every variety. Ecclus (19:27) says: "The attire of the body and the laughter of the teeth and the gait of a man show what he is." Judged by this criterion some of us would not come off very well. It is true that such tests are fallacious and cannot be applied indiscriminately because some people do have a natural inclination or weakness in this line, but those who have the offensive habit of breaking out in boisterous volleys of laughter should, for their own sake and for good manners' sake, make a persistent effort to correct it. Even the pagan Horace (I Ep. 1:38) bears witness to the possibility of this kind of self-culture when he says: *Nemo adeo ferus est, ut non mitescere possit si modo culturae patientem commodet aurem.* Unrestrained and boisterous laughter is certainly a violation of the proprieties. Refined men who know what self-discipline is and what it can effect, and who have struggled for it, are conscious of the impropriety of explosive laughter, reproach themselves for it and include it in their act of contrition at the end of the day or repent of it as soon as they become guilty of it in a moment of weakness.

One time I read the Rule of St. Benedict and I remember that the great monastic law-giver—but here is Fr. Walter who can tell us, I am sure, just what his religious master said about laughter and tongue restraint.

Fr. W.—St. Benedict tells his disciples that it is proper for a monk not to speak until he is invited or asked. *Taciturnitatem habens usque ad interrogationem non loquatur.* And he supports his direction, as he usually does, with Scriptural authority, quoting Prov. 10: 19: *Quia in multiloquio non deerit peccatum.* Again he says in the seventh chapter of his Rule that the tenth degree of humility is *si monachus non sit facilis et promptus in risu, quia scriptum est 'fatuus in risu exaltat vocem suam'.* In the same chapter he says: *Cum loquitur monachus, leniter et sine risu, humiliter et cum gravitate, et pauca verba et rationabilia loquatur et non sit clamosus in voce.* This exhales the finest perfume of religious culture and is a veritable compendium of good manners. The oftener one hears or reads this classical statement the more he will appreciate it and the more he will feel its force and beauty. Ecclus (11:8) expresses a similar direction: "Before thou hear, answer not a word: and interrupt not others in the midst of their discourse."

P.—Thank you, Fr. W. You have been obedient to your monastic father because you have been listening and perhaps profiting more than we who seemed to be dispensing the wisdom of the ages. Doing is more to the point than talking, or, as Pythagoras said: Πράττε μεγάλα, μὴ ὑπισχνούμενος μέγαλα—do great things; without some definite action talking and resolving or promising has small value.

A.—Some day we may have a new society with the chief object of cultivating the virtue of silence.

P.—Every religious community is such a society. The world at large has no love for silence, does not understand its moral value, and will never cultivate it as a virtue. Even with the finest and strongest motive of religion people who live the religious community life find it hard enough to observe the spirit and to keep the letter of their rule-bound silence. "The tongue no man can tame," says St. James (3:2). And Ecclus (19:17) also says: "Who is there that hath not offended with his tongue?" Yet, though we may never become perfect in the discipline of the tongue, we may at least gain control enough over it to avoid the more serious sins to which the tongue is liable. Ecclus (19: 10) says pointedly: "Hast thou heard a word against thy neighbor? let it die within thee, trusting that it will not burst thee." And again (19: 7): "Rehearse not again a wicked and harsh word and thou shalt not fare the worse." There are too many of us who cannot resist the itch of telling stories with a sting in them though we wound our best friend. Horace (I Sat. 4, 34-35) had such a one in mind when he wrote:

Foenum habet in cornu; longe fuge: dummodo risum
Excutiat sibi, non hic cuiquam parcet amico.

"Beware! he is vicious; so he gains his end—a selfish laugh—he will not spare a friend." The poet here takes his picturesque simile from a bull whose horns have been tied up with straw to make them less dangerous. Indeed, many a tongue is more dangerous than the horns of the most vicious bull.

A.—Quite true. I have some bitter memories of good friends who were afraid that they might "burst" if they did not pass on a mean story which they had heard about me.

P.—Good friends! You are never safe from their gossiping and scandal-mongering tongues. Horace also knew those poisonous tongues—*venenum aspidum sub labiis eorum*—and he has painted them in the same Satire (I, 4, 81 ff.):

Absentem qui rodit amicum,
Qui non defendit alio culpante, solutos
Qui captat risus hominum famamque dicacis;
Fingere qui non visa potest, commissa tacere
Qui nequit: hic niger est, hunc tu, Romane, caveto.

It is forty years ago that I read this Satire under a professor who gave us his own translation of this passage and directed us to memorize it. I have repeated both the Latin and the English almost as often as I was tempted to one of the things that Horace here condemns:

The man that will malign an absent friend
Or when his friend's attacked does not defend;
Who seeks to raise a laugh, be thought a wit,
Declares "he saw" when he invented it;
Who blabs a secret—Roman, friend, take care,
His heart is black; of such a one beware.

A.—That's good. Please dictate it to me and I'll memorize it also.

P.—Gladly. I have myself hushed more than one tongue by reciting it when tongues became too witty and critical concerning absent friends. Sometimes, however, nothing will help except persistent silence and a facial expression eloquent of disapproval. Ecclus (8:4) tells us: "Strive not with a man that is full of tongue and heap not wood upon his fire." And again (9:25): "A man full of tongue is terrible in his city." Especially women sometimes make me wish that some confessor might give them the wholesome penance of memorizing a number of Bible passages like the following:

"The lips of the unwise will be telling foolish things: but the words of the wise are weighed in the balance. The heart of fools is in their mouth and the mouth of wise men is in their heart. The talebearer shall defile his own soul and shall be hated by all; and he that shall abide with him shall be hateful; the silent and wise man shall be honored" (Ecclus 21:28-31).

"In the midst of the unwise keep in the word until its time: but be continually among men that think" (Ecclus 27:13).

"As the climbing of a sandy way to the feet of the aged, so is a wife full of tongue to a quiet man" (Ecclus 25:27).

A.—Yes, "Blessed is the man that hath not slipped with his tongue" (Ecclus 25:11). We may well pray with the wise man "who will put a guard before my mouth and a sure seal upon my lips that I fall not by them and that my tongue destroy me not" (22:31)?

P.—There is another sentence in that chapter (22:14-15) which is much to the point as a practical direction for social intercourse: "Talk not much with a fool and go not with him that hath no sense. Keep thyself from him that thou mayest not have trouble and thou shalt not be defiled with his sin."—There are many more quotable sentences in the Old Testament sapiential books which I may collect one of these days and get them printed for the edification and direction of my parishioners. Such a collection will furnish excellent memory exercises for the school children and may do them much good in their later life. We make too little use of the Scriptures in our schools. We ourselves are perhaps not conversant enough with those inspired writings to make the most of them for the mental and religious education of those with whose spiritual welfare we are charged.

A.—What a terrible responsibility rests on our weak shoulders! No doubt we should talk less and work more if we thought more of what we have to answer for.

P.—And how much self-made trouble we should escape because (Prov. 21:23) says: "He that keepeth his tongue keepeth his soul from distress."

A.—When I was a boy my mother—who was a reader of the Bible—made me memorize a text of similar import (Prov. 13:3) because I had become involved in some trouble through indiscreet talking: "He that keepeth his mouth, keepeth his soul: but he that hath no guard on his speech shall meet with evils."—Of late I am saying my office with much more attention and I am coming to feel the force of such texts as these: *Vana locuti sunt unusquisque ad proximum suum* and *quorum os amaritudine et maledictione plenum est.* Ever since the blight of original sin afflicted the race of man the tongue has been a human problem. Finding evidence in the literature of the world and in the sacred writings that men always groaned under the curse of an evil, unruly, cruel, and trouble-making tongue we feel inclined to be more tolerant and forgiving when we suffer from undisciplined and unreformed tongues.

P.—I am not so sure about that. The knowledge that others have wounds will not make yours smart any the less. For my part, I must say that life has hardened me against the whip of the tongue. I do not mind honest criticism or even fault-finding. I rather welcome it because often it clarifies my vision. I do hate insincerity. Though most people may not mean to lie deliberately, at least I cannot believe that decent people would lie in cold blood, yet they do color and exaggerate things grossly and so defile their souls and lessen their feeling and reverence for the truth. Some do lie without blushing for almost any reason, even for the sake of a joke. Ecclus 20:26 says: "A lie is a foul blot in a man and yet it will be continually in the mouths of men without discipline." This inspired statement ought to make us scrupulous worshippers at the shrine of truth.

A.—One time a phrase in one of the Breviary lessons, I think it was from St. Gregory I, stuck in my mind. Speaking of the world and of its insincerity he said *et mentis perversitas urbanitas vocatur*. People do lie now as of old for the sake of politeness. We are, indeed, far from the conduct-standard of Ecclus 9:23: "Let the thought of God be in thy mind and all thy discourse on the commandments of the Highest."

P.—The virtue of silence may be an unattainable ideal for the generality of mankind, but it must ever be held up to them as an ideal. We must not let them forget that the world's best and wisest men have ever praised and practised it according to their lights and strength. Socrates, a name familiar to most people, was a devotee of silence. In silence he meditated and evolved the great thoughts which his discipline Plato graced with a fine literary setting. Socrates is said to have sat for hours motionless, thinking. His dialogues were the first fruit of these meditations. He had no patience with the sophists to whom words were more than sense and he took every opportunity for attacking and exposing their empty verbosities. His whole life was spent in pricking windbags and in showing how foolish are the idle declamations of men. "Know thyself" was his constant admonition to young and old, to high and low. And if he pressed this old maxim on others he first of all practised it himself as the supreme duty of life. Through our examination of conscience we should get a reasonable self-knowledge, but we are not keen on knowing ourselves. With decent self-knowledge we should get some humility and good sense and balance.

A.—Was it he or another Greek who said: Θᾶττον πιστεύειν ἵππῳ ἀχαλίνῳ ἢ λόγῳ ἀσυντάκτῳ—sooner trust an unbitted horse than an unbridled tongue.

P.—I never heard this quotation. Where did you get it?

A.—Oh, this is one of my school memories. Our professor in Latin and Greek almost equaled you in the stock of his quotations. He dictated a large number of them to us and always insisted on a free translation in writing. He failed, however, to teach us what I have learned from you—the secret of repetition.

P.—Repetition and memorizing are the secret of real learning. I think it was Cicero whom St. Thomas quoted in his directions for memory training (II-II, 49:1), who wrote: *Memoria non solum a natura proficitur, sed etiam plurimum habet artis et industriae.* In my estimation our schools today do not insist enough on memory work.

A.—We are getting off the subject again.

P.—*Habeas tibi.* Well, not only the Greek and Roman writers, the spokesmen for their pagan culture, appreciated silence and practised it. We might expect it of them because they represented the most civilized nations of antiquity. Nations whom we do not consider their equals in culture had the same ideas and ideals. Confucius, the great Chinese philosopher and religious teacher, if one may call his system religious, lived some five hundred years before Christ. What did he think of tongue discipline? Listen. He did not talk as his meals, but ate in silence. His highest praise was for those who loved and cultivated silence. When a critic of human conduct said about a certain man "he is truly virtuous, but he is not ready with his tongue" Confucius made this observation: "What is the good of being ready with the tongue? They who meet men with smartness of speech for the most part procure for themselves hatred." On another occasion he said: "The man of perfect virtue is cautious and slow of speech and if he thinks aright he will probably not speak at all." If this is not asceticism, it is at least good sense.

A.—Where did you pick up this quotation? Surely, you did not get it from the original Chinese.

P.—I told you already that I am a collector of human wisdom enshrined in classic quotations. Ordinarily I confine myself to such quotations as I understand in their original language, but I am not so exclusive as not to take anything that is good wherever I may find it.

A.—I am surprised that you have not quoted anything from your old friend Shakespeare who said something about almost everything. I remember one sentence myself that might be construed as having some point in connection with tongue control. He lets one of his characters express his feelings towards a verbose chatterer in these words: "I had rather live with cheese and garlic in a windmill than feed on cates and have him talk to me in any summer-house in Christendom."

P.—Manifestly Shakespeare did not fancy cheese and garlic. —Do you remember how in "The Merchant of Venice" he lets Bassanio say: "Gratiano speaks an infinite deal of nothing. His reasons are as two grains of wheat hid in two bushels of chaff: you shall seek all day ere you find them, and when you have them they are not worth the search." And in Henry V he says: "Fie! what a spendthrift he is of his tongue."

A.—And in King John — and this is the only thing I remember of that play—he says: "He gives the bastinado with his tongue."

P.—If I have quoted so much of what others, non-religious writers have said about silence and control of the tongue, my purpose was not to convince you that silence ought to be cultivated for its own sake as a natural virtue and as a protection against sundry embarrassments and troubles, but to prove to you that the best and wisest of men have always been advocates of silence and that it is not the religious writers only who insist on it and make it an unbearable yoke and force it on our weak shoulders.

It is not easy to reproduce the Pastor's conversations without creating the impression that he is a mere fiction. The biographies of many good and strong men, and particularly of holy men with their single-minded contempt for mere human prudence and forms, often violate the verisimilitudes of ordinary life. Truth, as is well known, is often stranger than fiction and is not bound by the laws of fiction as stated by Horace:

Ficta voluptatis causa sint proxima veris,
Nec quodcunque volet poscat sibi fabula credit:
Nec pransae Lamiae vivum puerum extrahat alvo.

I got this quotation from the Pastor himself during a discussion of literature, but I do not know its locus in Horace.

A.—The Bible is rather strong in its condemnation of the sins and failings of the tongue. Must every such condemnatory statement be taken literally? For my part I believe that some of them can stand a milder interpretation than they seem to have on their face. What is your opinion in this matter?

P.—Did not God say that not a jot or tittle of His words should pass away or remain unfulfilled?

A.—Human language has its imperfections and many passages in the Bible are far from clear. There are contradictory interpretations of some Bible statements and each has its advocates or defenders.

P.—*Transeat quaestio.*—Do you think that a statement like Prov. 8 : 13—*os bilingue detestor*—can be explained in any other but its *prima facie* sense? The God of truth must hate a "mouth with a double tongue." Mankind generally agrees with this statement, even though itself is plentifully guilty of insincerity and of deliberate deception. Liars will say that they hate a liar.

A.—True enough. We all know that, as Prov. 5 : 17 has it, there "is an evil mark of disgrace upon the double-tongued." Yet not all men are liars, though the Bible says so.

P.—When the Psalmist (115 : 11) wrote *omnis homo mendax* he qualified his statement with *ego dixi in excessu mentis meae.* He seems to have thought that the assertion was an exaggeration, but was it? In the strict sense of the word it is literally true that all men are liars. Do we not exaggerate delibrately at times and make promises which we do not intend to keep? Do we not often put on appearances which are meant to deceive the unsophisticated? Yet though we are all liars the Bible statement is chiefly meant for those who are conscious and deliberate liars with no reverence for the truth.

A.—Lord, have mercy on us! It is then literally true (Prov. 16 : 1) that "it is the part of man to prepare the soul: and of the Lord to govern the tongue."

P.—It is good for us to keep such texts in our mind and to meditate on them in order to build up in ourselves a strong feeling and love for the truth. We must become convinced that an undisciplined tongue is a manifold evil, "full of deadly poison", else we will not make much effort to tame it. Therefore, "hedge in thy ears with thorns, hear not a wicked tongue and make doors and bars to thy mouth. Melt down thy gold and silver and make a balance for thy words and a just bridle for thy mouth: and take heed lest thou slip with thy tongue and thou fall in the sight of thy enemies who lie in wait for thee and thy fall be incurable unto death" (Ecclus 28 : 28-30).

A.—This text contains much. I am going to memorize it. Better still, I am going to tack it up where I may often see it—and where others may see it. The old Hebrews were directed to write the law of the love of God on the doors and entrances of their houses and also on tablets which they wore around their necks. If such things were good for them they will be good for me.

P.—Better such a text than some of the mottos which you may see here and there. If you are going to adopt that practice I wish to suggest to you another pertinent sentence from Prov. 20:19: "Meddle not with him that revealeth secrets and walketh deceitfully and openeth wide his lips."

A.—This is better than the lines from Horace (I Ep. 18:68-71), which I had beautifully engrossed and which you have seen in my room:

Quid de quoque viro et cui dicas saepe videto.
Percontatorem fugito: nam garrulus idem est;
Nec retinent patulae commissa fideliter aures;
Et semel emissum volat irrevocabile verbum.

P.—This is easy Latin. No need to translate it. Besides, I know it by heart myself. Yet knowing all this and reminding ourselves of it and examining our conscience and making acts of contrition for our tongue-sins we still talk too much, foolish and sinful things. Did you ever hear the old cynic's exclamation:

Simia quam similis turpissima bestia nobis!

A.—Yes, I remember it from my first-year Latin when the professor, to shame and if possible to cure some irregular talkers in the class room, wrote it on the black-board for us and added the cynical translation: "Do chattering monkeys mimic men or we, turned apes, out-monkey them?"

P. That's not at all bad. Old Epictetus, pagan as he was but with much experience of life, was right when he wrote: Σιωπὴ τὸ πολὺ ἔστω ἢ λαλείσθω τὰ ἀναγκαῖα καὶ διὰ ὀλίγων —keep silence for the most part and speak only when you must and then briefly. And he gave his reason for this advice in these words: Κρεῖττον σιωπᾶν ἢ λαλεῖν μάτην —silence is better than empty chattering.

A.—Does not charity often oblige us to talk when there is little use and no profit in talking?

P.—What is done from a motive of charity is always good and profitable, but not even the motive of charity will protect you against uncharitable talking without much self-discipline in the use of the tongue. We often go too far in trying to entertain people. Our entertaining often and quickly degenerates into unprofitable gossiping and even into fault-finding. For my own part I hate the etiquette of social tongue-entertaining. If I were any kind of an official or dignitary I should make it known that on my official visits I do not want to be entertained by somebody that thinks he must, as a matter of politeness, dog my foot-steps and keep his voice constantly in my ears or bother me with indiscreet observations and questions.

A.—Quite my own feelings *ut non loquatur os meum opera hominum.*

P.—That is a good quotation to keep in mind—*ut non loquatur os meum opera hominum.* A man learns to appreciate silence when he recalls in the evening of an ordinary day the quantity and the quality of his talking during the day. Is there anything emptier, more silly and insincere, more unsatisfactory and damage-doing, more discouraging and more unfair than the average conversation? *Lingua sile! non est ultra narrabile quidquam,* as Ovid (Ep. 2:2, 61) observed.

A.—There was a time when I considered it a human privilege to talk when I liked to talk and to say what I pleased, within safe limits, but now I see quite clearly that the words of Ecclus 20:8 are the plain truth: "He that useth many words shall hurt his own soul." One should speak when something needs to be said and then stop when it is said. People of some culture who also pretend to be living spiritually should not find this so very difficult.

P.—Our trouble is not merely to rule our own tongues, but also to resist the provoking tongues of others. It demands a strong and a stiff backbone to keep a firm check on your tongue when others do everything to tempt you to talk even though times and place and everything else forbid it.

A.—That's just the misery of it. Often I have had the holiest intention to nurse my spirit in silence when some demon of a nagging tongue gave me no rest until my resistance was broken down.

P.—Do you read the Imitation? How much of it do you know by heart?

A.—Our spiritual director in the seminary insisted on our reading at least one paragraph of the Imitation every day. So far as I know many of those trained by him have remained faithful to his training and are deriving much good from it. Though it is said to be the world's greatest spiritual book after the Bible I do not believe that even educated people without considerable spiritual culture can appreciate it. I am surprised, therefore, to hear you quote it so often in your sermons.

P.—At least some people in this parish are reading the Imitation, a few sentences of it, daily and ponder what they read. They have been trained to do so. Especially some who have suffered much have a finer appreciation of this spiritual classic than you would expect to find among ordinary people. Being still young you may not yet have a taste sufficiently developed for that superior wisdom because you have not been wounded and defeated often enough in the struggle of life. When you have been greatly hurt by the tongues of men you will always find something in the Imitation that will comfort and sustain you. The Imitation, as you must know, is steeped in the Sacred Scriptures, containing some eleven hundred quotations or adaptations from the Bible. For me it is an epitome of practical wisdom and a guide to conduct and right living. It is always in my traveling bag. A number of passages, as you have seen, are underscored in red, attracting my attention at once when I open it and suggesting thoughts for meditation. There are no difficulties or situations for which the Imitation does not supply me with counsel and comfort and strength. Many silence-sentences I know by heart and repeat for myself as I walk along the street. They often make me walk on air and put new cheer into my heart and a smile into my eyes when the devil of discouragement or of pessimism is trying to take possession of me.

A.—You talk like the old spiritual director of whom I spoke a moment ago, but he was too dogmatic and not quite so practical and convincing.

P.—Professors and priests easily fall into the way of being over-dogmatic and so provoke that spirit in us which questions statements that are too cock-sure. Most of us are inclined to be disputations and self-opinionated. We believe that no one else can be right or know a thing so well as we do. In consequence we get into word battles that often ruffle tempers and cause serious disagreements and lasting splits. When you get into such a discussion that threatens to get hot, think of this sentence from the Imitation (1 : 14) : "If God were always the one aim of our desires, we should not be so easily disturbed at resistance to our opinions." Can you repeat this sentence in your mind without becoming judicially calm when your temper was rising? It has worked like magic with me.

A.—If one would always think of such things and sentences, but in the heat of discussion we are too selfishly interested in making our opinion prevail to think of anything so apt to make us nobly disinterested.

P.—Will we not reap habits if we make efforts and plant actions? We are always looking for alibis, if I may use a word in favor at present. We excuse ourselves with being very busy and make it a plea for slighting the things or exercises without which we cannot become and remain spiritual men. We have no system in the use of time and allow anybody to steal our time and to engross our interest in trifles. A propos note the Imitation 1 : 20: "If thou wilt withdraw thyself from superfluous talk and idle visits as also from giving ear to news and reports, thou wilt find time sufficient and proper to employ thyself in good meditations." Unless we cultivate meditation, ordinary and extraordinary, we will never become men of silence and of bridled tongues.

A.—So we were taught in the seminary. We were told almost daily that a priest must find or make time for spiritual reading and meditation. Imitation 1 : 21, with its epigrammatic force, was hammered into our memories: "If thou canst let men alone they will let thee alone to do what thou hast to do."

P.—That's a truism. We often imagine that we have to talk and to entertain others when they would be better left unentertained by such talk as we hand out to them. So we might save much time for better things and commit fewer sins and keep our spirits more fit spiritually. The Imitation 2 : 5 again will fortify you against tongue temptations: "The interior man puts the care of himself before all other cares and he who diligently attends to himself will easily be silent with regard to others. Thou wilt never be interior and devout unless thou be silent about the concerns of other men and particularly look to thyself. If thou attendest wholly to thyself and to God thou wilt be little moved by what thou perceivest around thee." This needs no commentary. It would furnish matter for many a meditation and examination of conscience. Is it not strange that a book of such beauty and authoritative force is not more generally read and loved and quoted by us priests? A sentence from it would often be the best admonition or instruction or advice for a penitent and it would as often be the best spiritual tonic for us who "can encourage others with our words, but when any unexpected trouble comes to our door, then do we lack counsel and courage" (3 : 57). We do need counsel and encouragement as often as anybody because so much of our work is discouraging and slow of results. How often do we not have to endure the fault-finding and the nagging of those who ought to work with us whilst they stand on the side lines and watch us, ready to cool our zeal rather than to fire it!

A.—Here, Father, in turning over the leaves of your Imitation I see a passage marked with red lines by you. It is in 3 : 28 and it sounds very cheering to a soul harassed by captious criticism. Let me read it: "Son, take it not to heart if some think ill of thee and say of thee what thou dost not gladly hear. . . . If thou walkest in the spirit thou wilt make small account of flying words. It is no small prudence to be silent in the evil time and to turn within to Me and not to be disturbed with man's judgment. Let not thy peace be in the tongues of men."

P.—To get the full benefit of such lines you must know them by heart and repeat them many times. So their full force and comforting sweetness will slowly vitalize your troubled mind and your hesitating will. We must, indeed, be very humble and take counsel and consider the feelings of men, but we must not allow the feelings and the criticisms of men to lessen or to paralyze our zeal and to keep us from doing what we know to be good and soul-saving in our ministry. Sometimes you might get a little humor if not much comfort out of what Shakespeare allows Henry VIII to say to Cardinal Wolsey: "You have many enemies that know not why they are so, but like unto village curs bark because their fellows do."

A.—That may strike our humor, but what a soul-sustaining force there is in the Imitation's "place not thy peace in the tongues of men." We are all critically inclined and we must expect criticism of the faul-finding kind from the people around us. We must expect even our should-be helpers to make belittling and sneering remarks about what we are doing, and the more inventive and resourceful we are in our zeal the sharper will be the tongues of men and the more mercilessly they will judge our work.

P.—You are beginning to see how much the Imitation will help you if you know it and assimilate its wisdom. It will enable you to smile forgivingly and to go on with your work without saying an unkind word to your critics or even to think an unkind thought about them.

A.—In future I'll make aspirations when I am under criticism that God may give my judges a little more light, a little more zeal, and also a little more charity for their own good. Still, even nagging criticism may have its value. I have found something helpful at times in the bitterest and unfairest criticism.

P.—Very good. I did not mean to intimate that we should not heed anything the people may say or any comments and criticisms of fellow-priests. I think I have admitted that it were well if we had sharper ears and, in some respects, more sensitive skins. If we have genuine humility and a little good will we may often find something constructive even in the nagging comments of others. Even with the purest intention and the best motive we are sometimes indiscreet or hasty or half blind. The critical observers of our doings see things better than we do and we may profit much by humbly looking for practical points in their criticisms and by trying to understand their view-point. We should not be too sensitive if people are sharp-eyed and notice the less good more quickly and oftener than the good and commendable. Such sharp critics have often helped me to correct or to avoid mistakes.

I have come to look upon them as a kind of guardians and counsellors who protect me against mistakes of haste and of over-confidence. I thank God for those tongues that make me pause and review my ways and my conduct.

A.—I wish I could feel so towards unfriendly eyes and sharp tongues. I get very impatient with mere fault-finders.

P.—Even mere fault-finders may be instruments in the hands of God for your good. You have not yet been tried enough. When you have been sobered by sufferings inflicted by the tongues of men you will see that it is good to be tried and buffeted and troubled in many ways because only so can you come to realize that (Imitation 3:30) "all things avail thee little until thou call to mind that I am He who delivers those that trust in Me. Nor is there apart from Me any effectual help nor profitable counsel nor lasting remedy."

A.—I do not feel at all sure that even sufferings will ever raise me to that degree of perfection. Usually when I feel the sting of critical tongues Ps. 13:3-4 comes to my mind: "Their throat is an open sepulchre; with their tongues they acted deceitfully; the poison of asps in under their tongues."

P.—You will overcome this feeling in time if you become a lover of the Imitation, both of the book and of the practice. Turn to Imitation 3:36 and follow me: "Son, cast thy heart firmly on the Lord and fear not the judgment of men when thy conscience assures thee of thy innocence and piety. Many say many things and therefore little trust is to be placed in them. What can anyone do against thee by words or wrongs?"

A.—I wish I knew the Imitation as well as you do. You are letter-perfect in your quotations. And how much your red lines add to the effectiveness of a salient passage!

P.—The Imitation is the quintessence of spirituality. Because we do not read and assimilate such books some of us remain half asleep spiritually all our lives and perhaps wake up with a shock when the best part of life is over and when it is too late to change and to reform ingrained habits.

A.—Was it not Puck in "Midsummer Night's Dream" who said: "What fools these mortals be!"

P.—I prefer the sentiment of St. Paul, I Cor. 3:18: "If any man among you seem to be wise in this world, let him become a fool that he may be wise." This is also the teaching of the Imitation. Make that little book your vademecum. No other book will so comfort and strengthen you when the tongues of men have wounded you. And you cannot go through life without being wounded by the cruel lashes of human tongues. Again look at the Imitation 3:46: "Son, stand firm and trust in Me; for what are words but words? . . Why do such small things go to thy heart but because thou art still carnal and regardest men more then thou shouldest. . . . Give ear to My word and thou shalt not heed ten thousand words of men." Why then do we let men and the thoughtless and unkind words of men frighten us so easily? Why do we allow them to keep us from doing the things which we know we ought to do and in which our conscience justifies us? *Domine libera me a labiis iniquis et a lingua dolosa* (Ps. 119:2).

A.—I do not know in what trouble David (Ps. 37) was when he said: *Ego autem tanquam surdus non audiebam: et sicut mutus non aperiens os suum.* It would be a blessing sometimes if for an hour or two one could be deaf and dumb—unable to hear and equally unable to speak.

P.—Better suffer a little from the tongues of men. There is no virtue where there are no trials. We will never be able to reform the tongues of men, but we may do something to reform our own. We are more firmly convinced now, after our discussion, that πολυλογία πολλὰ σφάλματα ἔχει, τὸ δὲ σιγᾶν ἀσφαλές—there are many dangers and evils in talkativeness, but in silence there is safety. If we religiously nurse the virtue of silence and set to others an example of self-restraint and of tongue-discipline, we shall probably do more for their reformation than by any amount of talking at them.

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Analecta

ACTA PII PP. XI.

ENCYCLICAL LETTER "MENS NOSTRA," ON PROMOTION OF THE PRACTICE OF SPIRITUAL EXERCISES.

PIUS PP XI.

Venerable Brothers, Health and Apostolic Benediction.

WHEN at the beginning of the year We announced to the whole Catholic world an extraordinary jubilee to celebrate the fiftieth anniversary of Our ordination and first Mass, Our mind and purpose, Venerable Brethren, can have escaped none of you. As We solemnly declared in the Apostolic Constitution "Auspicantibus Nobis," of the 6th of January, 1929, Our intention was not limited to gathering together the great Christian family of beloved children, whom the kind heart of God has entrusted to Our heart, and to calling them to participate in Our paternal joy by helping Us to render thanks to our bountiful God. What moved Us more was the hope that, once We had graciously opened the treasury of heavenly gifts which is in Our charge, the Christian people would make use of the opportunity to strengthen their faith, to increase their devotion and perfection, to bring private and public manners to the Gospel standard. Thus as a blessed fruit of the peace and pardon obtained from God We might look for private and public peace in society.

Nor was this hope in vain. For that fervent interest in religion, with which the Christian people received the proclamation of the jubilee, did not grow cold with time. We have seen it grow greater day by day, aided by God Who brought such things to pass as will make eternally memorable this truly happy year. We Ourselves were able to witness with Our own eyes a great part of this wonderful increase in faith and piety. We rejoiced in the sight of a great multitude of most dear children. We had the opportunity to admit them to Our palace, and, as it were, to press them to Our heart. With all this We had abundant cause to rejoice. We earnestly, therefore, give Our thanks to the Father of mercies for having deigned in the course of this year of expiation to plant, ripen and gather such great fruits in His vineyard. Our pastoral duty moves Us now to try to perpetuate and increase the fruits of such an auspicious beginning, so that they may redound to the happiness and well-being of individuals and of society.

In thinking over the ways to achieve this end the thought of Our predecessor of happy memory, Leo XIII, came to Our mind. On the occasion af another jubilee, in weighty words, which We repeated in the Constitution "Auspicantibus Nobis," he exhorted all the faithful "to retire a little while and turn their thoughts from the earth to better things." We also remember Our predecessor Pius X's golden jubilee. After consistently promoting the sacerdotal standard by word and example, he delivered a most devout "Exhortation" to the Catholic clergy, full of precious and beautiful instruction by which to raise the edifice of spiritual life to more than ordinary heights.

After the example of these Pontiffs, We wish to add something of Our own, by urging the most excellent practice, in the hope of great good to the Christian people. We mean the practice of Spiritual Exercises. We earnestly desire to see this practice spread not only among the clergy, secular and religious, but also in the ranks of the laity. And We wish to leave this to Our beloved children as the memorial of this holy year.

We do this the more naturally at this end of the year of Our sacerdotal jubilee, for nothing more pleasant could happen to Us than to recall the heavenly graces and unspeakable consolation that We have experienced often in time of retreat; the regular intervals at which We noted Our sacerdotal progress; the light and inspiration which We drew thence for knowing and performing the Divine will; lastly, the work done thereby through all Our priestly career for the good of souls, which had such great and incredible success that We esteem retreats to be a special safeguard for eternal salvation.

If you consider, Venerable Brethren, the times in which we live, you will see that the importance, usefulness and timeliness of retreats are brought home by manifold considerations. The worst disease which afflicts our age, the most pregnant source of evil, is its lightness and thoughtlessness, through which men lose their way. Hence arises that continual and eager distraction in external things, that insatiable desire for wealth and pleasure which slowly extinguishes in the minds of men the inclination for things that are more excellent. It implicates them so deeply in outward and passing things as to prevent all thought of eternal truths, of divine laws, and even of God Himself, the beginning and end of all. God, it is true, in His infinite goodness and mercy, no matter how far the evils penetrate, does not cease to give the largess of His grace, and to draw men to Himself. Yet we must fight against this sickness of the human race. And what better help and remedy can we propose than the invitation of those weakened and careless souls to the devout quiet of the Spiritual Exercises? In these Exercises an opportunity is given to a man to get away for a few days from ordinary society and from strife and cares, and to pass the time, not in idleness, but in the consideration of those questions which are of perennial and profound interest to man, the questions of his origin and his destiny, whence he comes and whither he goes. If no more than this were attained, surely no one will deny that the Spiritual Exercises would justify their existence.

But they have still greater advantages. By the fact that they bring men's minds to deeper and more careful scrutiny of thought, word and deed, they marvelously develop the human faculties. They become a kind of spiritual gymnasium where the soul trains itself to weighing things carefully, the will is made strong, passions are restrained by thought, action and contemplation are brought into harmonious interplay, and the soul attains its proper stature and dignity. St. Gregory brings the same thing out by an apt comparison in his book, the "Regula Pastoralis," when he says: "The human mind is like water. Contained in a vessel, it can be drawn up towards its source. Uncontained, it scatters itself below and is lost." Moreover, habituating itself to spiritual thoughts, not only does the "soul that is happy in its Lord find itself stirred in the silence and its life inexpressibly increased," as St. Eucherius of Lyons so wisely says, but it is also invited by the divine kindness to that "divine table" of which Lactantius says: "The soul knows no sweeter food than the knowledge of the truth." It obtains this knowledge as "a schooling in heavenly doctrine and a training in divine arts"—to use the words of an ancient writer formerly thought to be St. Basil. There "God is all that is learned, He is the road that is followed, He is the means of attaining the knowledge of all truth."

THE POWER OF RETREATS.

From all this it is clear that retreats are remarkably adapted to the development both of the natural and of the supernatural man. In these times of ours, many obstacles are put in the way of that genuine sense and supernatural spirit of Christ which is the *raison d'être* of our religion. Far and wide we find naturalism dominant, with its weakening influence on the constancy of Christian faith and with its chilling effect on Christian charity. It is therefore most important that man should get away from that fickle fascination which hides the good from him, and should take refuge in that blessed quiet where he may follow the divine teaching and realize that human life's true meaning lies in God's service; where he may come to hate the shamefulness of sin; where he may have a holy fear of God; where he may behold with clear sight the vanity of earthly things; where he may pay heed to the teachings and examples of Him Who is "the Way, the Truth and the Light;" where he may put off the old man and deny himself; where through humility, obedience and mortification he may put on Christ; where he may reach forward toward the "perfect man;" where he may attain to the "stature of the fullness of Christ" of which the Apostle speaks; where he may so strive with all his soul that he can use the words of the Apostle: "I live now, not I; but Christ liveth in me." Through such steps it is that the soul rises to consummate perfection. So the soul is sweetly joined to God by means of the greater fullness of divine grace obtained in those days of fervent prayer and of frequentation of the divine mysteries.

Unique and most valuable are these effects, Venerable Brethren, and far above the merely natural. In the attainment of them lie quiet, happiness and true peace. For these things the human soul is thirsty. For these things modern society looks in vain, on account of its dissipations, and its pre-occupation with fickle and perishable satisfactions. In contrast with this situation We are convinced that there is in the Spiritual Exercises a wonderful power of bringing peace to men and of winning them to holiness. Perhaps this is brought out more clearly by the experience of other ages than our own, since in them there were innumerable souls, trained in Spiritual Exercises, by them "rooted and built up" in Christ, and who came forth from them filled with light and joy, and with that peace "which surpasseth all understanding."

But besides that individual perfection which the Exercises are known to bring about, besides that interior peace of soul, another precious effect naturally follows which redounds to the good of society. We mean that zeal for gaining souls to Christ which is called the Apostolic spirit. For the native result of charity is this, that the justified soul in which God dwells becomes on fire to make others share in that knowledge and love of the infinite good which it possesses. Now these times of ours are times of immense spiritual need. The distant regions of the missions are "white for the harvest" and call for more numerous workmen. In our own countries the increasing spiritual needs of the peoples call for numerous bands of select and well-trained clergy, secular and religious, and for ranks of laymen willing to cöoperate with the hierarchy in Catholic activities. Remembering, Venerable Brethren, the lessons of history, We proclaim that retreats are like so many Cenacles wherein courageous souls, strengthened by God's grace and following the teaching of eternal truth and the prompting of Christ's example, not only perceive the value of souls, not only conceive the desire of helping souls (in proportion to each one's vocation), but also learn the ideals, the dreams and the boldness of the Christian apostolate.

Indeed our Lord often used this method for training the heralds of the Gospel. The Divine Master Himself, not content with the long years of quiet in the home of Nazareth, spent forty days in the desert before He would go forth to teach the people publicly. Moreover, in the very midst of their evangelic labors He would invite the Apostles into the friendly silence of retreats—"Come aside into a desert place and rest a little." At the time of His departure from this sad earth to heaven, it was His will for those same apostles and disciples to be perfected in those ten days of retreat at Jerusalem, when they were "persevering together in prayer," so that they might be worthy to receive the Holy Spirit. What a memorable retreat that was, in which Spiritual Exercises were first foreshadowed, from which the Church came forth in power and strength, and in which, with the presence and patronage of the Mother of God herself, those coadjutors were given the Apostles who may be considered the precursors of Catholic Action.

Development of Exercises.

From that time on Spiritual Exercises, if not by that name at any rate in fact, became familiar to the early Christians, as St. Francis de Sales says, and as patristic documents reveal. St. Jerome exhorted the noblewoman Celantia: "Choose a suitable and quiet place, and betake yourself to it as to a haven. Let your zeal for divine reading be so great, your prayers so frequent, your thought of the future life so constant, as to balance the occupations of the rest of your time. We say this not to take you away from your family; but with the idea that there you will learn and meditate how to act with them." And Jerome's contemporary, Peter Chrysologus, the Bishop of Ravenna, attracted the people with the celebrated invitation: "We have given a year to the body; let us give a day to the soul. Let us live a little bit for God after living altogether for the world. Let the voice of God sound in our ears; let not familiar sounds confuse our hearing. So armed, so trained, brethren, let us declare war on sin, certain of victory."

As time went on, men continued to be drawn by the desire for solitude and the concerns of the soul with God. The more turbulent the outward vicissitudes, the more insistently did the Holy Ghost urge into solitude those who hungered and thirsted after justice. "They might more often feel free from corporeal desires and able to attend to wisdom in the chamber of God, where in the relief from outward noises they are made happy by holy meditations and celestial joys."

After the providence of God had raised up in His Church many men endowed with supernatural gifts for guidance in the spiritual life, men who had gathered wise rules and methods whether from divine revelation, or from their own experience and the tradition of centuries—after all this, His will gave to the world those works of His great servant, Ignatius Loyola, which have the special title of "Spiritual Exercises." The Benedictine Louis Blosius, cited by St. Alphonsus Liguori in a beautiful epistle on retreats, calls the Exercises "a treasure which God has given to His Church in these latter days and for which we owe great gratitude."

The fame of these Exercises quickly got abroad in the Church, as means for accelerating spiritual progress. Among many, St. Charles Borromeo, so dear to us for many reasons, used them so, and as We stated on another occasion, "he spread their use among clergy and laity." More than this, by his own industry and authority he enriched them with rules and instructions, and went so far as to found a house for special instruction in the Ignatian Exercises. He called it the Asceterium, and it was, as far as we know, the first of all such places, which afterwards became so numerous.

For as the reputation of the Exercises increased, it is wonderful how these houses were multiplied. They were like oases in the desert of this life where the faithful of both sexes might be refreshed with spiritual food. After the race had been shaken by the cruelty of war, after the spiritual and civil welfare of society had received so many wounds, after multitudes had realized the nullity of earthly hopes and had come to prefer heavenly to earthly things, unnumbered souls came to seek their peace in these retreats. Let those be an example who have come to these places whether they were drawn by the dream of higher and holier perfection or whether they were tired of being tossed by the world's tempests, or whether disturbed by the world's anxieties or disillusioned by its deceits, or embittered by its rationalism, or smeared with its sensuality. Whatever the cause, they have come to these places for quiet, repose, and the reconstruction of their lives.

We therefore rejoice in these undertakings of piety and are grateful for them. We hold it for certain that in the growth of this work lies the most powerful support against growing evils. And We shall try, as far as in Us lies, to cöoperate with the counsel of the Divine Goodness, lest this secret invitation of the Holy Ghost in the minds of men lose its hoped-for richness of heavenly truth.

We do all this with the more gladness in that We are following the footsteps of Our predecessors. For a long time back this Apostolic See, which had commended the Exercises in word, lent also the authority of its example by devoting the Vatican Palace for a few days to the purposes of prayer and meditation. With no little joy and consolation We have perpetuated this custom. And in order that this joy and consolation may be available to those who surround Us (and in accordance with their universal desire), We have arranged for the Spiritual Exercises to be held every year in this palace.

It is well known also, Venerable Brethren, how much you, too, esteem the Spiritual Exercises. You went through them as a preparation for Orders and before you received the fullness of the priesthood. Thereafter not rarely you presided over your priests when they were assembled for the same purpose. For this evidence of zeal it is fitting that We should now publicly commend you. Equally should We commend those bishops of the Eastern and Western Church who from time to time gather with their Metropolitan or Patriarch to make a retreat with him. This is a splendid example which We should like to see followed as far as circumstances permit. Nor would there be great difficulty in arranging this, if such retreats were to be held at the time of those meetings which the prelates of a province hold, when they are consulting together for the welfare of souls or for the necessities of the time. We Ourselves had decided to do this with the prelates of Lombardy during the short time that We governed the church of Milan, and doubtless We should have carried out Our purpose, had not the mystery of Divine Providence otherwise disposed of Us.

We are warranted in believing, therefore, that priests and religious who anticipated the law of the Church in this matter by their zeal for the Spiritual Exercises will in the future use this means of grace with even greater diligence, now that they are urged to it by the graver obligations of the Sacred Canons.

URGED UPON SECULAR CLERGY.

We therefore urge the secular clergy to be faithful in this matter of the exercises, at least up to the moderate standard which the Code of Canon Law imposes. Let them fulfill this obligation with an ardent desire for perfection, so as to obtain for themselves an abundance of that supernatural spirit which is so vital to them for the improvement of their flock and for gaining great conquests for Christ. This is the way that was trodden by all those priests who were distinguished by their love of souls. It was in this fashion that they brought their neighbors into the paths of holiness and formed the clergy. Of this an example can be seen in the life of Joseph Cafasso, whom We Ourselves beatified. This holy man always gave great care to the Spiritual Exercises so that both he and other ministers of Christ might grow in holiness and in knowledge of the will of God. Thus on one occasion when he was coming out of retreat, inspired by a divine revelation, he made known to a certain young priest who had him for confessor the way which would lead him to perfection. The young priest was the Blessed John Bosco, whose glory is beyond praise.

As for those who are in the religious life, they are obliged by law to make annual retreats. There can be no doubt but that they will derive from them great spiritual good and helps to greater perfection and to the more perfect maintenance of the evangelical counsels. For the annual Exercises are the mystical "tree of life" by which both individuals and communities will have that praise of holiness which should belong to every religious family.

Let not the clergy think that time thus spent will harm their ministry. Let them listen to St. Bernard, who did not hesitate to write to Pope Eugenius III, whose teacher he had been: "If you wish altogether to belong to all, after the example of Him Who was all things to all men, then your humanity is praiseworthy—yet only if it be complete. But how will it be complete if you leave out yourself. You also are a man: therefore, that your feeling for all mankind may be full, let that heart embrace you which embraces all: what profit to you to gain all if you lose yourself? Therefore, while all possess you, possess yourself. Remember, I do not say always. I do not say often. But sometimes belong to yourself."

LAY RETREATS "MOST USEFUL".

No less is Our desire, Venerable Brethren, to have the ranks and associations of lay Catholics trained in the Spiritual Exercises. We shall never cease insisting on these organizations as a most useful (not to say necessary) adjunct to the Apostolic Hierarchy. We cannot sufficiently express the pleasure We had in hearing that almost everywhere series of conferences are organized in which these peaceful yet strenuous soldiers of Christ, especially the new recruits, are drilled. They come to these retreats in great numbers. They thus become fitter for fighting the battles of the Lord. They find help for perfecting themselves in the Christian life. Not seldom they hear interiorly that secret voice of God urging them to undertake the sacred responsibility of the salvation of souls. A splendid dawn, indeed, which should be followed shortly by a perfect day, if the custom of retreats be spread and carefully fostered among Catholic societies, especially those consisting of young people.

It is a truly wonderful disposition of Divine Providence that this spiritual treasure should be provided for the masses of the people at this time. For it is a time in which temporal goods and consequent material well-being tend to spread more among the workingmen and the people generally. The retreat movement therefore counterbalances the influence of these material goods, so that their possession shall not drag down the people to materialism whether theoretical or practical.

We therefore extend Our approval and paternal encouragement to the Retreat Movements which already exist in certain countries, especially to those timely ones, the Workers' Retreats and their associated Leagues of Perseverance. We recommend them earnestly, Venerable Brethren, to your care and solicitude.

Some Cautions About Exercises.

But all that We have said about the Exercises and their marvellous results supposes that they be practised in the proper way, and that they do not become a commonplace habit, practised without enthusiasm, and having consequently little or no effect on the soul.

First of all, the Exercises must be made in retreat, and away from the distraction of ordinary occupations, as the "Imitation of Christ" so beautifully says: "It is in silence and quiet that the devout soul advances."

Public Spiritual Exercises are certainly good. They are to be promoted by pastoral zeal. They are greatly blessed by our Lord. But We wish particularly to insist on closed retreats. In these, one is more securely separated from creatures, and in the silence the soul attends more closely to itself and God.

Besides, the Spiritual Exercises require a certain length of time in order to have their effect. According to circumstances this period may vary from a few days to an entire month. But if we wish to have all the advantages enumerated above, the time should not be too short. Our body does not experience the effect of health resorts unless it stay there for a certain length of time. So our soul needs to be subject for a sufficient time to this spiritual treatment, if it wishes to be restored and to come away with new vigor.

Lastly, a most important condition is to make the Exercises according to a wise and practical method.

Now among all the laudable methods that exist and that are inspired by the sound principles of Catholic asceticism, there is one which has attracted the full and repeated approval of this Apostolic See, which has won fullest praise from saints and masters of the spiritual life, which has reaped great harvests of holiness for four centuries. We allude to the method of St. Ignatius Loyola, of him whom we love to call the Specialist of the Exercises. His little book of Spiritual Exercises is small in bulk but precious in content. From the day that it was solemnly approved, praised and recommended by Our predecessor, Paul III of holy memory, from that day (to use again words written by Ourselves before Our Pontificate) the book "almost instantly established and imposed itself as the wisest and most universal code for the government of souls, as the inexhaustible source of deep and solid piety, as an irresistible stimulus and secure guide to conversion and to the highest spirituality and perfection." And when at the beginning of Our Pontificate, in the Apostolic Constitution "Summorum Pontificum" of 25 July, 1922, "in compliance with the wishes and desires of the Hierarchy of both rites," We declared Ignatius Loyola "the heavenly patron of the Spiritual Exercises, and of all institutes, sodalities and associations which assist those who are making the Spiritual Exercises," when We did this We only sanctioned with Our supreme authority what was commonly felt by both pastors and faithful. It had been implicitly said on numerous occasions by Our predecessors when they praised the Exercises of St. Ignatius, especially, in addition to Pope Paul III, by Alexander VII, Benedict XIV and Leo XIII. In the same thought concur those who attained or increased their spiritual strength in this school of the Exercises, and who (to use the words of Our predecessor of happy memory, Leo XIII) "whether for their ascetic doctrine or for sanctity of life have flourished" in the last four centuries.

The solidity of spiritual teaching, far from the dangers and illusions of the pseudo-mystics, the marvellous adaptation to every class and condition of persons (from souls given to contemplative life to men living in the world), the organic unity of its parts, the remarkable order in which the truths to be meditated are succeeded by spiritual instructions suitable to lead a man from the point where he is freed from sin to the most sublime peaks of spirituality, by the road of abnegation and victory over passion, all these things render the method of St. Ignatius the most commendable and the most effective.

It remains for Us, Venerable Brethren, to maintain in souls the fruit of the Spiritual Exercises and to awaken again their salutary impressions by recommending a pious usage, a compendious renewal of them, by a monthly or quarterly retreat. This is a custom, as Our venerated predecessor Pius X said, which "We rejoice to see introduced in many places," especially in religious communities and among priests. We also desire earnestly to see it extended among the laity, so much the more because this practice could sometimes replace the Exercises themselves when they are not possible.

Thus, Venerable Brethren, with the spread and fervent use of the Exercises in all classes of society, We promise Ourselves the most salutary fruits of regeneration, of spiritual life, of apostolic zeal, and, as a consequence, of individual and social peace.

It was in the silence of a mysterious night, far from the world's turmoil, in a solitary place, that the eternal Word made flesh revealed Himself to man, and that the angelic song rang out: "Glory to God in the highest and on earth peace to men of good will." The song of Christian peace—peace which is the supreme desire of Our apostolic heart and the goal to which Our hopes and efforts tend—this song will strongly resound in the souls of all Christians who will retire into the silence, far from the noisy discord of modern life, to meditate the truths of Faith and the mysteries of Him Who brought to the world and left as His most precious heritage the gift of peace: "My peace I give you."

This salutation of peace We send to you, Venerable Brethren, on this day on which We complete Our fifty years of priesthood under the influence and almost on the eve of the most sweet mystery of peace, the Nativity of our Lord Jesus Christ. With this wish We impart to you, to your clergy, to your people, in short, to all Our great and beloved Catholic family, the Apostolic Benediction.

Given at Rome at St. Peter's, 20 December, 1929, the seventh year of Our Pontificate.

PIUS PP. XI.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

WHO ARE THE WORKINGMEN BENEFITED BY THE INDULT REGARDING THE LAW OF ABSTINENCE?

Qu. Can the Workingmen's Indult be applied to professional men, on the principle that privileges are to be interpreted in a broad sense? Catholic publications generally oppose this view, but many learned and experienced confessors favor it in practice.

Resp. From the introduction of the indult granted our Bishops by the Sacred Congregation for the Propagation of the Faith, 15 March, 1895,[1] we learn that our Archbishops had requested that the Holy See release all the workingmen of this entire country from the obligation of abstinence on most days when the use of meat was forbidden. The Propaganda, however, would not grant a general indult. It had previously refused to do so.[2] Instead, it authorized each bishop "to permit the use of flesh-meat in those circumstances of places and persons, in which they judge that there exists a real difficulty of observing the common law of abstinence (permittendi usum carnium in iis circumstantiis locorum ac personarum, in quibus iudicaverint veram existere difficultatem observandi legem communem abstinentiae)." No doubt it is the apparently unlimited word "persons" (*personarum*) in the above phrase that leads some to conclude that the indult can be extended to others besides "workingmen" (*operarii*). This conclusion can be reached only by separating those words from their context. The Propaganda not only refused the indult to the entire country, but would not even authorize the bishops to grant the dispensation to all workingmen in their dioceses

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[1] Ecclesiastical Review, XII (1895), 425-426 or LXXX (1929), 187-190. This indult has been renewed several times and is still in force. Cf. ibid.

[2] Cf. *Acta et Decreta Concilii Plenarii Baltimorensis II,* 383; S. C. de Prop. Fide, instr. circa postulata a Patribus Concilii, 24 Januarii, 1868, X — op. cit., p. cxlv.

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indiscriminately. It is to be noted that the dispensation could be given only to those who in the Ordinary's judgment suffer from real difficulty in observing abstinence—whether the difficulty be one of place (e.g., owing to the severe climate in certain localities) or of persons (e.g., arising from their heavier labor, etc.).

That in the above indult, not simply the first lines of the first paragraph, but the entire first paragraph deals only with workingmen is evident from the next paragraph, which again speaks only of *operarii* (and their families) as the subject of the dispensation. Hence the word "persons" in the clause quoted above is not to be taken as extending the subject of the dispensation to be granted: it is meant rather to modify and determine which workingmen are to be the beneficiaries of the indult.

In a former issue of the REVIEW[3] an answer to an inquiry is found upon which Slater[4] and, adopting Slater's view, Koch-Preuss[5] base their opinion to include not only those who are commonly meant by the word "workingmen" (*operarii*), but others also. Does that reply in THE ECCLESIASTICAL REVIEW offer legitimate grounds for the opinion? It does not seem so. On the contrary, its wording points to the more limited interpretation of the word "workingmen" (*operarii*). It states: "1. Under the term 'working people' (*operarii*) seem to be included all classes of people who cannot observe the abstinence laws on account of the labor they are obliged to perform, whatever may be the character of that labor. 'Lex non distinguit'."

In this reply the word "labor" is twice employed to signify work. Now the word "labor" in its ordinary usage denotes a more menial and manual kind of toil than the word "work" necessarily implies. One might say that the word "work" is rather generic, and "labor", specific. Moreover, the two pages of explanation preceding that reply treat of the meaning of the word "workingmen" in a manner that restricts it to those performing "labor". It is true that the answer was given to an inquiry that expressly mentioned "the liberal professions, such as the clergy, physicians, lawyers, business men, etc.," and "shop or store keepers engaged all day". But does the reply give a direct answer to the question proposed? It seems not. It rather appears to waive the question and not to warrant the conclusion that Slater and Koch-Preuss have drawn from it.—Finally, one might be impressed by the axiom at the end of the above quotation. That axiom, when quoted in its more complete form, "*Ubi lex non distinguit, neque nos distinguere debemus,*" does indeed forbid distinctions beyond the intent of the law, but by implication it allows and even obliges us to make those distinctions which the law itself makes.

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[3] XIII (1895), 295-298, particularly N. 1, page 297.

[4] *A Manual of Moral Theology,* I, 571-572.

[5] *A Handbook of Moral Theology* (St. Louis: Herder, 1921), IV, 379-380.

Now what does the word *operarii* in the indult mean? It is simply but correctly explained by Sabetti thus: "Si autem quaeras quid hic significetur nomine *operariorum,* respondendum esse videtur per hanc vocem intelligi debere, non omnes qui labori cuicumque operam dant, sed eos solum quos Anglice designare solemus vocabulo *workingmen.* Quod colligitur tum ex fine concessionis, tum ex mente eorum qui illam petierunt." [6]

Manifestly our Archbishops considered that the strenuous manual labor which a large number of the faithful in the growing industries, on the farm and the like, have to perform, taxed their strength to a degree that, if it did not exempt them from the law of abstinence, it certainly did impose a severe strain on them.[7] In order therefore to relieve them from the severity of the law (from which some were perhaps excused by the very fact of a *grave incommodum* beyond the intent of the law) and at the same time to remove by a dispensation all doubt that might remain after a mere application of general principles, the hierarchy applied for a dispensation for such workingmen. On the other hand, our Archbishops did not contemplate such a total relaxation of the law of abstinence as would have been implied in an indult for all the faithful in general; for the reasons justifying a dispensation for workingmen did not and do not exist for professional men as a class. Now the whole tenor of the indult evidences a willingness on the part of the Sacred Congregation to afford relief to workingmen for whom abstinence from flesh-meat is a con-

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[6] *Compendium Theologiae Moralis* (28. ed., New York: Pustet, 1919), N. 338, quaer. 2, p. 328.

[7] Cf. Ecclesiastical Review, XIII (1895), 296-297.

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siderable burden: but even of them only those are to be dispensed who are actually in that condition. If the Holy See is loth to grant a general dispensation to a class that is known quite generally to labor under a difficulty in observing the law, would it not be preposterous to suppose that it would grant a dispensation to a class which as a class is not suffering under any similar handicap?

Furthermore, it might be asked whether the Holy See could have understood the Latin word *operarii* in a sense other than that of the English word "workingmen". In *Harpers' Latin Dictionary* the word *operarius* is defined as meaning "of or belonging to labor (class); . . . a laborer, workman, operative". Georges defines it "zum köperlichen Dienst; Arbeit; Handwerk; — der Arbeiter, Tagelöhner. 'Ackerbauer als Tagelöhner und lebendige Maschinen'." That the Holy See attaches just this meaning to the word *operarius* is seen from a recent decision. Number VIII of the papal constitution "*Apostolico muneri*"[8] exempted ". . . *operarii, qui, cotidiano sibi victum labore comparantes, nequeunt se ab eo per tot dies atque horas abstinere* . . ." from visiting the Roman basilicas which had otherwise to be visited in order to gain the Jubilee Indulgence of 1925.[9] Now, regarding those *operarii* the Sacred Penitentiary was asked a question of the same character as that proposed by our inquirer: "I . . . Quaeritur, utrum nomine *operarii* ii soli intelligi debeant qui labori manuali incumbunt; an etiam illi, qui, arti non servili addicti, modicam ex eorum labore referunt retributionem, ita ut mediis destituantur Urbem peregre petendi. . . . Omnibus mature perpensis, S. Poenitentiaria respondendum esse censuit: Ad I^{um} affirmative ad primam partem; negative ad alteram."[10]

In connexion with the Jubilee Indulgence the Holy See excluded from the term *operarii* all those who were employed in work that is not styled servile, even though their remuneration was so moderate that they did not possess the means necessary for a journey to Rome. The Holy See limited that term to those employed at manual labor. Are we not therefore forced to the conclusion that in our indult in favor of *workingmen* this word is used in the same meaning, especially since the context of the indult itself points in the same direction?

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[8] 30 July, 1924—*Acta Apostolicae Sedis,* XVI (1924), 316-320.

[9] Pius XI, const. *Infinita Dei misericordia,* 29 May, 1924—*Acta Apostolicae Sedis,* XVI (1924), 209-215.

[10] 9 March, 1925—*Acta Apostolicae Sedis,* XVII (1925), 327.

Our inquirer quotes a principle of canon law to support the more liberal view. Privileges, indeed, should receive a broad interpretation, but only in so far as they are doubtful and as the wording permits. Both the one and the other point of that principle are clearly enunciated in canon 68: "In dubio privilegia interpretanda sunt ad normam can. 50; . . ." where the principle of a broad interpretation is more precisely determined: "In dubio, rescripta quae ad lites referuntur, vel iura aliis quaesita laedunt, vel adversantur legi in commodum privatorum, vel denique impetrata fuerunt ad beneficii ecclesiastici assecutionem, strictam interpretationem recipiunt; cetera omnia latam." But is the word *operarii,* as used in the indult under discussion, doubtful? Not at all, as was shown above. Therefore, not the principle enunciated in canons 68 and 50, but that of canon 67 must be applied: "Privilegium ex ipsius tenore aestimandum est, nec licet illud extendere aut restringere"—and that of canon 49: "Rescripta intelligenda sunt secundum propriam verborum significationem et communem loquendi usum, nec debent ad casus alios praeter expressos extendi."

The only conclusion therefore that one can legitimately draw from the use of the word *operarii* in the present indult seems to be that it embraces only those who are occupied with manual labor and that only they (and their families) can participate in the dispensation from the law of abstinence which our Bishops grant in virtue of that indult. There may indeed be some doubt how far the term "workingmen" extends. But it must not be given so broad a signification as to include everyone whose occupation includes some corporal exertion, as bookkeepers, bank-tellers, and the like. Perhaps the simplest rule would be to apply this word to all those who are occupied in such work as is styled "servile" as regards the observance of Sunday. But by no means can "professional men"—lawyers, doctors, priests and the like—be classed as *operarii,* workingmen, laborers.

What powers do confessors enjoy in virtue of this indult? Directly, it grants them no power whatsoever. It merely authorizes the local Ordinary to dispense as he may see fit within the limits of the indult, which he may narrow still more,[11] but which he cannot exceed. The confessor, however, cannot dispense; neither can he extend the dispensation which the Ordinary grants. At most the confessor may determine whether the individual penitent is embraced among those dispensed by the Ordinary: but in doing this, he must restrict his application of it to the limits set in the indult and by the Ordinary. If, as was shown above, the Ordinary may not dispense any but *operarii,* workingmen, the confessor is all the more bound to interpret the dispensation in the meaning of the indult and the Ordinary's use of it.

It may be objected that there are cases where professional men really stand in need of flesh-meat at their meals as much as "workingmen", if not more so. As a class and owing to the character of their occupation professional men do not stand in anything like the same need of flesh-meat as the workingmen do. Individuals, it is true, may really require flesh-meat, not so much on account of the kind of work they perform as on account of their own physical constitution. This, however, does not warrant the use of the workingmen's indult in their favor. In such cases not this indult, but general principles or other faculties will have to be applied. We are faced with this alternative: either a given case is so serious that the individual is exempted from observing the law: in which case the confessor, pastor or other prudent person consulted will simply express his judgment of the case; or it is not so manifest that a *causa eximens* is present: presupposing the existence of a sufficient reason, the Ordinary or the pastor and, if he be endowed with delegated faculties, the confessor, can dispense such a one. However, not in virtue of this indult, but in virtue of canon 1245. It is precisely in regard to such cases that toward the end of the indult the Sacred Congregation calls attention of bishops and priests to the distinction between causes which of themselves excuse from the observance of the law and causes which warrant a dispensation, and warns that the gravity of the one and the other is to be weighed with prudence.

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[11] Cf. Koch-Preuss, op. cit., p. 380.

In conclusion, then, it seems that our Ordinaries are not empowered by the so-called workingmen's indult to dispense any other than those who are usually classed as workingmen or laborers. They cannot in virtue of the indult dispense "professional men". No confessor has the right to extend to professional men the dispensation which the Ordinary grants to workingmen in virtue of this indult.

OCCASIONAL CONFESSION OF SISTERS TO CONFESSORS OF THEIR CHOICE.

The Church has always required and more recently in Canon 876 has prescribed that for hearing the confessions of religious women special faculties must be obtained from the Ordinary of the place where the confessions are to be heard. This is the general rule. However, in 1913[1] the Church granted a privilege that all nuns and sisters could for the peace of their conscience choose any confessor approved for women's confessions and make their confession to him on particular occasions. This privilege is renewed with some modifications in Canon 522 of the Code of Canon Law. While this canon was recently treated in the ECCLESIASTICAL REVIEW,[2] it will nevertheless not be out of place to refer to it again, because several points which at that time were still under discussion have since been decided authoritatively by the Holy See.

The privilege whereby sisters and nuns may go to confession to any confessor of their choice is found in Canon 522. Every phrase of this canon is of great importance, some obliging even under pain of invalidity of the Sacrament.

"Si, non obstante praescripto can. 520, 521, . . ." Canons 520 and 521 lay down the regulations concerning the confessions sisters make to the ordinary, the extraordinary and the special confessors designated by the local Ordinary for the religious house. The concession made in Canon 522 is not meant to abrogate the rule that sisters confess regularly to the ordinary and extraordinary or even special confessors of their respective house. It is rather an exception from that rule.

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[1] S. C. de Rel., decree regarding the confessions of nuns and sisters, 3 February, 1913 — *Acta Apostolicae Sedis,* V (1913), 62-64. See corrected English translation, *ibid.*, pp. 246-249.

[2] E. J. Mahoney, "Confessions of Religious Women in Exceptional Cases", LXXIV (1926), 34-44.

"*Si, . . . aliqua religiosa, . . .*" By "*religiosa*" is meant every female religious, whether she has solemn or simple, temporary or perpetual vows, including for present purposes the novices (Canon 566, § 1). But it is not the confessions of the entire religious community but the confession of the individual sister or nun which may be heard in virtue of Canon 522. However, if several or even all of the community seize the opportunity of going to confession, this would be permissible, provided only that the priest does not undertake to hear the confessions of the entire community as such, e.g., at the request of the superioress because the ordinary confessor has not come for the regular confession.

"*. . . ad suae conscientiae tranquillitatem, . . .*" While some few held that this is a condition for the validity of the confession, others deny this as a necessary condition, because the Church is not wont to make such a disposition of the penitent a condition for conferring faculties upon the confessor, to say nothing of the danger that it might open the door to untold scruples. Any upright motive for confessing is admitted to suffice for fulfilling this requisite. The ease of a more sincere confession, the hope of better direction in some extraordinary case, and the like, are recognized as better motives for making use of this privilege. Even making a regular confession under conditions that do not permit a sister's addressing herself to her ordinary confessor would suffice.

How often a sister may make use of the privilege granted in Canon 522 cannot be determined; for countless circumstances can arise in various situations. Only one limit can certainly be set. Canon 522 does not authorize a priest to become the regular confessor of any sister at her request. If conditions warrant a sister's choosing a regular confessor for herself, she must proceed according to the norm laid down in Canon 520, § 2. For the rest, the individual confessor must weigh the circumstances and, if he finds any sister abusing the privilege granted in Canon 522, he will direct her accordingly. Nevertheless too rigorous a judgment should not be passed upon the case.

"*. . . confessarium . . . ab Ordinario loci pro mulieribus approbatum, . . .*" In order that the confessor can validly hear the confession of a sister in the circumstances contemplated by this canon, he must be approved by the Ordinary of the place where the confession is to be heard and this approval must grant him jurisdiction to hear the confessions of women. In this country it is not customary to make the distinction implied in this phrase. Usually every priest who is approved to hear the confessions of the laity is authorized to hear the confessions of all, both men and women. Consequently every priest who enjoys the usual faculties of the diocese—if these include the faculties for hearing women's confessions—obtains an extension of his faculties in virtue of this canon.

". . . *adeat* . . ." The first move toward the confession in virtue of this canon must proceed from the religious. However, it is not necessary that the sister *betake* herself to the confessor, but it suffices that she either personally or through another ask the priest to hear her confession, even though this petition implies a request that the confessor come to the place where the sister is.[3] Therefore this provision will be fulfilled if the sister asks a confessor who happens to be in the religious house, whether at the time of the request he be in the chapel, the parlor or other precinct, to hear her confession; if she goes to some church or public or semi-public oratory where the confessor happens to be; or finally if she asks the confessor to come to the place where she is.

". . . *Confessio in qualibet ecclesia vel oratorio etiam semipublico peracta, valida et licita est,* . . ." The confession must be heard in a church (Canon 1161), or in a public oratory (Canon 1188, § 2, n. 1) or at least in a semi-public oratory (Canon 1188, § 2, n. 2). The principal chapel erected by authority of the local Ordinary in a religious house is at least a semi-public oratory. According to the decree of the Congregation of Religious, 3 February, 1914, n. 14,[4] which first granted this favor, sisters could make use of this privilege only when outside their house. But this restriction is not contained in Canon 522 so that the omission of it in the Code brought about an all but universal opinion that the confession may be made not only when the sister is outside her religious house, but also in the semi-public oratory of her religious house.

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[3] "I. DE CONFESSIONE RELIGIOSARUM: D. II. An verbum *adeat* canonis 522 sit ita intelligendum ut confessarius advocari nequeat per ipsam religiosam ad loca confessionibus mulierum vel religiosarum legitime destinata.

"R. Ad II. *Negative.*" Pontificia Commissio ad Codicis Canones authentice Interpretandos, 28 Decembris, 1927—*Acta Apostolicae Sedis,* XX (1928), 61.

[4] *Acta Apostolicae Sedis,* V (1913), 64. See corrected English translation, ibidem, p. 248.

The statement of Canon 522 that the confession made in the places mentioned "*valida et licita est*" gave rise to the question whether for the validity or only for the liceity of the confession it must be made in one of those places.[5] A reply of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 24 November, 1920, *dubia de religiosis, ad III*[6] gave a wider interpretation to the place where the confession could be made by adding "*aut in loco ad confessiones mulierum audiendas legitime destinato.*" Ordinarily only the confessional in at least a semi-public oratory can be lawfully designated for hearing confessions of women (Canon 910, § 1). But in case of sickness (which is not contemplated in Canon 522 but in Canon 523) or also in case of any other real necessity any other place might be legitimately destined for the purpose (Canon 910, § 1). But that decision did not clear up the main point at issue, viz., whether it was required for the validity of the confession that it be made in one of the places enumerated in Canon 522 as explained in the reply of November 24, 1920. Another inquiry elicited the reply that, unless the confession were made in one of the places enumerated in Canon 522 and as explained in the reply of November 24, 1920, the confession was not only illicit, but also invalid.[7]

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[5] The view that the place was not a condition for the validity of the confession was based on a decision of the Congregation of Religious, 3 July, 1916, ad I—Leitner, *Handbuch des katholischen Kirchenrechts* (Regensburg: Friedrich Pustet, 1919), p. 336.

[6] "III. Utrum verba canonis 522: '*confessio in qualibet ecclesia vel oratorio etiam semi-publico peracta valida et licita est*', ita intelligenda sint, ut confessio extra ea loca peracta non tantum illicita, sed etiam invalida sit.

"Resp.: Canon 522 ita est intelligendus, ut confessiones, quas ad suae conscientiae tranquillitatem religiosae peragunt apud confessarium ab Ordinario loci pro mulieribus approbatum, licitae et validae sint, dummodo fiant in ecclesia vel oratorio etiam semi-publico, aut in loco ad audiendas confessiones mulierum legitime destinato."—*Acta Apostolicae Sedis,* XII (1920), 575.

[7] "I.—DE CONFESSIONE RELIGIOSARUM: D. I. Utrum confessio religiosarum peracta extra loca, de quibus in canone 522 et in responso diei 4 [24] Novembris 1920, sit tantum illicita, an etiam invalida.

"R. Ad I. *Negative* ad primam partem, *affirmative* ad secundam." Pont. Com. ad C. C. authentice interpretandos, 28 Decembris, 1927—*Acta Apostolicae Sedis,* XX (1928), 61.

Hence in order that the confession be valid it must be made in a church or in a public or semi-public oratory (even of the religious house) or in any other place lawfully designated for hearing the confessions of women, or even in case of a real necessity in any other suitable place.

One further controversy was evoked by the decision of the Pontifical Commission for the Authentic Interpretation of the Canon of the Code, 24 November, 1920, quoted above in note 6. The addition of the words "*aut in loco ad audiendas confessiones mulierum legitime destinato*" raised the question whether a religious could make her confession to a priest of her choice in virtue of Canon 522 in a confessional lawfully erected outside a church or public or semi-public oratory for the religious only. While some few denied it, by far the greater majority of the foremost canonists who took up this question favored the view that when employing the privilege granted in Canon 522 the religious could make their confession even in such a confessional.

". . . *revocato quolibet contrario privilegio; . . .*" It is not likely that any congregation with simple vows enjoyed such a privilege. Nuns may have come under the privilege of exemption in such a way that they could but rarely make their confession to any other than a confessor of the first order to which they were subject. Now every such privilege is revoked so that both nuns with solemn vows and sisters with simple vows as well as the novices of the respective institutes are free to make use of the liberty granted them in Canon 522.

Could a bishop restrict this liberty? Not at all. It is a concession granted by common law which he cannot contravene. At most he might interfere in individual cases to put an end to abuses arising from unwarranted application of this canon. But even then great caution is called for, lest his correction give the impression of curtailing the freedom accorded sisters by common law.

". . . *neque Antistita id prohibere potest aut de ea re inquirere, ne indirecte quidem; . . .*" Confession, especially when made in the circumstances provided for in Canon 522, lies entirely outside the province of every superioress: none may inquire either as to the fact of the confession or its reason, much less can any superioress forbid any sister to make use of the liberty granted by this canon. This prohibition of any interference on the part of a superioress is so severe that the local Ordinary is commanded first to admonish any superioress violating it; and, if the same superioress repeat the offence, to depose her; but in this case he must report the fact to the Congregation of Religious (Canon 2414).

". . . et religiosae nihil Antistitae referre tenentur." Whether the confession is made at home or abroad, the sisters need no permission from their superioress; neither do they have to report about it afterward.

This canon does not excuse the sisters from any common exercises or from the work assigned them; still less does it grant them the freedom to leave the convent without permission of the proper superioress. If they are at sufficient leisure at home or abroad or are lawfully outside the religious house, they need no further approval of their superioress to go to confession. Even more. Unless they are cloistered, they might ask permission to go out for this one purpose and the superioress can and, as far as feasible, ought to grant this permission. Prudence should guide the superioress to make the greatest possible concession, but even if asked she is not strictly bound to provide by summoning the confessor requested or by granting permission to go out.[8]

CONFESSOR ASKED FOR BY A SICK SISTER. According to Canon 523 whenever a sister who is seriously sick even though not unto death asks for and confesses to any confessor approved for hearing women's confessions, the confession is valid and lawful without any of the other conditions mentioned in Canon 522. Quite a formidable array of authors holds that for this case it is not necessary that the confessor be approved by the Ordinary of the place where the confession is to be heard, but only that he have faculties for women's confessions from some local Ordinary.[9]

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[8] The following reply of the Congregation of Religious to the Bishop of Osnabrueck clearly defines this situation. "Quomodo se gerere debeant religiosae, quae in propria communitate degentes ad suae conscientiae tranquillitatem, inscia antistita, adire velint confessarium ab Ordinario loci pro mulieribus approbatum. R. Canon 522 permittit quidem, ut religiosa utatur occasione, si quae se dederit, adeundi, ad quietem suae conscientiae, quemlibet confessarium pro mulieribus approbatum, idque etiam inscia Antistita: nullo pacto autem sive Antistitae, sive Ordinario officium creat talem occasionem procurandi; ac multo minus ideo quidquam mutandum est in disciplina clausurae vel in constitutionibus. Ad dubium igitur respondendum esse censeo: occasionem expectent, qua, nulla violata regula de egressu, id facere queant: ac patienter ferant, nullam talem se ipsis offerre." S. C. de Religiosis, 1 Decembris, 1921—Hilling, *Codicis Juris Canonici Interpretatio* (Auxilia ad Codicem Juris Canonici exquirendum collecta et instructa, 2), (Friburgi: Joseph Waibel, 1925), p. 39.

THE SPIRITUAL WAY.

CENACLE TEACHING.

It was in the Cenacle at Jerusalem where, according to the tradition of the early Christian Church, the first definite compendium of doctrinal instruction was formulated. Here the Blessed Eucharist had been instituted; the new commandment of Love given; the promise made of the Paraclete, the Spirit of Truth who was to teach the newly appointed priests and apostles how to interpret the Divine Message after the day of Pentecost.

The facts upon which that message was based, the sacramental institution of the instruments of grace, by which it was to take effect in the preaching of Christ's disciples throughout the ages, in all nations—these facts were made plain to them during the Forty Days after the Resurrection, when the Master continued His earthly mission as the Son of God transfigured yet accessible in human form. This teaching of Christian doctrine in the Cenacle has been repeated throughout the ages to suit the fashion of the people differing in attitude of mind and, by reason of varied association, in their power to assimilate truth.

In recent years there has risen a movement to approach Christian doctrine from a new point of view, and under the influence of newer pedagogical habits. Amidst the intermingling of national traits, and forms of speech and thought, different systems have been evolved to bring home the teachings of the Christian Church with fresh emphasis.

Among the most recent and effective methods to this end is that which comes under the title of *The Spiritual Way,* from the Society of Our Lady of the Retreat in the Cenacle. This community was founded in 1826 for the purpose of teaching

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[9] For a complete treatment and argumentation of the several points touching the above inquiry the reader is referred to McCormick, *Confessors of Religious,* (Washington: Catholic University of America, 1926), especially pages 179-219.

Christian doctrine and of giving retreats. To-day its efficiency is illustrated with remarkable results by the religious of the Cenacle of St. Regis in the city of New York. Mother Bolton, associate professor of Teaching Methods at the Fordham University, has compiled a series of text books for elementary schools designed to vitalize the teaching of Christian doctrine and enable the child in later life to combat the false teachings of modernistic and materialistic thought. The value of this method is well set forth in the prospectus sent out by the Society of the Cenacle.

"Problems, projects, and various kinds of test and drill activities are used throughout the series in such a way that habits of intelligent interpretation of doctrinal points are formed.

"*The Spiritual Way* books are beautifully illustrated in color with pictures closely related to the text, and many of the illustrations carry interesting liturgical messages." (Publishers: World Book Company, Yonkers-on-Hudson, New York.)

SINGULAR PRONOUN AT ORDINATION.

Qu. In ordination some bishops use the second person singular, "remiseris" and "retinueris", while others use the plural forms, "remiseritis" and "retinueritis". I know one who was a former professor of Liturgy, and he invariably used the plural. Is it *ad libitum*?

Resp. At the ordination of priests the words "quorum remiseris peccata", etc. must be said in the singular ("remiseris"), and not in the plural ("remiseritis"). The bishop says then to *each* of the priests whom he ordains, while imposing his hands (for the second time) on *each* of them: "Receive *thou* the Holy Ghost: whose sins *thou shalt forgive,* they are forgiven them; whose sins *thou shalt retain,* they are retained". The plural form is directly opposed to the rubric of the Pontifical: "Pontifex . . . imponit ambas manus super capita *singulorum* coram eo genuflectentium, *dicens cuilibet: Accipe* Spiritum Sanctum: quorum *remiseris* peccata, remittuntur eis; et quorum *retinueris,* retenta sunt".

ATTITUDE OF CELEBRANT DURING GOSPEL AT SOLEMN REQUIEM.

Qu. What is the correct position for the celebrant during the chanting of the Gospel at a Solemn Requiem?

Resp. At all Solemn Masses chanted with deacon and subdeacon, even at a Requiem Mass, the celebrant while the deacon sings the Gospel holds the position described in the Ritus celebrandi Missam (VI, 5): "Interim Celebrans (post datam Diacono benedictionem) *retrahans se ad cornu Epistolae, ibi stat junctis manibus":* i. e. the celebrant stands at the Epistle side, with his hands joined, and his face turned toward the deacon.

CELEBRATION OF MASS IN THE SACRISTY.

Qu. Please advise me whether or not it is in accordance with the Rubrics to move the Blessed Sacrament from the main altar in order to give Holy Communion or Benediction, if Mass is celebrated in the sacristy.

Resp. When the diocesan Ordinary allows a parish priest to say Mass in the sacristy, he makes of it a public or semipublic oratory (Canon 1188), in which it is henceforth lawful to celebrate all of the liturgical ceremonies which he has not positively excepted from his permission. Therefore, in such a sacristy, especially in close connexion with the Mass said there, Holy Communion and Benediction may be given, and for that purpose the Blessed Sacrament may be moved from the tabernacle of the church.

IGNORANCE OF RESERVED CENSURE.

Qu. Caja confessed a sin of abortion, *effectu secuto.* Her confessor interrogated her and learned that she realizes the sin is mortal, but she does not know that is a reserved case. The confessor, thinking that ignorance excuses her from the reservation, absolved her. Did he act rightly?

Resp. The crime of abortion is punished in Canon 2350, § 1 with excommunication reserved to the Ordinary. It is not clear from the question whether Caja was ignorant of the law inflicting excommunication upon her for her crime or whether she was aware of the censure incurred through it but does not know that this censure is reserved. In the following, we presume that her ignorance was neither affected nor even crass or supine. Moreover the case is discussed only as a reservation *ratione censurae,* not as one *ratione peccati,* as it may be in certain dioceses. Still it is to be doubted whether the mention of this case among the reservations in the printed form is meant to reserve it *ratione peccati,* or merely to recall it to the mind of the confessor.

IGNORANCE OF THE CENSURE. If Caja did not know that her crime was visited with excommunication, she did not incur this censure (Canon 2229, § 3, n. 1) ; now the entire reservation of this sin is *ratione censurae* (Canon 2246, § 3) ; but in the present supposition she did not incur the censure; therefore her sin is not reserved, since—as Canon 2246, § 3 reads—"*. . . si quis a censura excusatur . . . , reservatio peccati penitus cessat.*" Consequently the confessor could absolve her without special faculties.

IGNORANCE OF THE RESERVATION. If, however, Caja was fully aware that her crime entailed excommunication, but not that this censure is reserved, the case is quite different. Before the Code some authors held that ignorance of the reservation alone excused from the reservation. They took the stand that the reservation itself was a punishment and therefore ignorance of it excused from it.

In the Code there is no text that excuses from the reservation on account of ignorance of it. Neither is there anything to indicate that reservation is a penalty. On the contrary the canons on the reservation of censures clearly imply that reservation is not a penalty inflicted on the culprit, but a restriction of jurisdiction which is denied to those inferior to him to whom the case is reserved. Hence ignorance of the reservation on the part of the culprit who is aware of the penalty itself does not excuse from the reservation. It is true, Cappello[1] and Ferreres[2] still recognize the former controversy in this regard, but are themselves opposed to the milder view as having no foundation in the Code. Yet the latter explicitly and the former implicitly allow the use of the milder opinion. This is, however, so destitute of solid argument that it is hardly safe to follow. Therefore Dargin writes: "It is to be clearly understood that the principles which have been set forth refer to the effect of ignorance of censure, and not to the effect of ignorance of the reservation of the censure."[3]

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[1] *De Censuris* (2. ed., Turin: Peter Marietti, 1925), n. 72, 2.

[2] *Compendium Theologiae Moralis* (9. ed., Barcilona: Eugenius Subirana, 1919), II, n. 672, q. 5; n. 1196, q. 2.

If this view is correct, the confessor formed a wrong judgment and ought not to have absolved her. Nevertheless, since he acted through ignorance, he absolved her validly; for Canon 2247, § 3 reads: "Si confessarius, ignorans reservationem, poenitentem a censura ac peccato absolvat, absolutio censurae valet, dummodo ne sit censura ab homine aut censura specialissimo modo Sedi Apostolicae reservata." Therefore under all circumstances presented in the case Caja is validly absolved.

GIFTS FOR THE EDUCATION OF SISTERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I call the attention of your readers to a fact that strikes me as a bit singular. We take it for granted that the work of Catholic education depends in very large measure upon our Sisterhoods. It is well known that the compensation which Sisters receive from parish schools is relatively small.

Few understand the spirit of heroism and sacrifice found in the devotion of Sisters to Catholic education. We read from time to time of gifts for the education of priests, but we hear only rarely of gifts for the education of Sisters. Their preparation is becoming more costly on account of the higher standards of training that now prevail.

This increasing expense to Sisters is by no means adequately offset by increased revenue. Would it not help in our work greatly if the attention of the laity were called to the service that might be rendered by gifts, through wills or otherwise, to communities of Sisters intended to assist them in the preparation of their teachers?

DOCENT.

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[3] *Reserved Cases* (Washington, 1924), pp. 51-52.

SOME REVELATIONS OF A RECENT PARISH CENSUS.

To the Editor, The Ecclesiastical Review.

I am curious to know how the spiritual and temporal status of my parish compares with similar parishes. For this purpose I am transmitting to you a summary of a census that has just been completed in this parish. To present a better picture of my flock, may I say that this is a parish located in the middle west, in a city of more than 250,000 people. It is about two miles long by one mile wide. The parish is partly in a business section and partly in an apartment-house and residential section. The people all speak English; they run almost the whole gamut in the economic scale, from families where our St. Vincent de Paul Society is required to come to their relief, all the way up to people who live in houses worth twenty to thirty thousand dollars, although only one person in the parish has enough money to afford a chauffeur.

There are several small hotels and a large number of rooming houses in the business section of the parish. This makes census-taking rather precarious and difficult, as the population changes so frequently. None the less the figures that I am giving are the figures that prevailed at the moment the census was taken during November and December of 1929.

The total number of persons enumerated in the census was 2,055. In this number were comprised 521 whole families.

Forty-two per cent (42%) of all the persons in this parish are wage-earners. In many cases both husband and wife are working. In spite of this large number of wage-earners, all of whom at the moment of the census were gainfully employed, only 40% of the actual wage-earners contributed to the church collection. There were actually 864 wage-earners, but our church contribution list contained the names of only 363 of them. Not a very good record.

Thirty-one per cent (31%) of all the persons included in the census were either in school or under school age. The parish has 648 children. Of this number exactly one-third or 216 are under 6 years of age. Although this parish is provided with a first-rate Catholic school and a Catholic high school, and has been so fortunately provided for about fifty years, only fifty-seven per cent (57%) of our children of school age actually attend Catholic schools of any kind. The other forty-three per cent (43%) of our children are in public schools, of whom exactly 92 are in grade school and 92 in high school. Our Catholic parish school is for some of these children about a mile and a half or two miles distant, and this rather extensive territory is supplied with four public schools and one public high school. In other words, despite all our educational facilities more than twenty-one per cent (21%) of our Catholic children are in public grade school and more than twenty-one per cent (21%) of them in public high school.

Out of the total number of 521 whole families we found 116 mixed marriages, which is just about twenty per cent (20%) of the marriages. In other words, twenty per cent (20%) of the families in this parish are mixed-marriage families.

In addition to this we found 42 invalid marriages, which means that 8 per cent of the families in this parish are living in invalid wedlock. In other words, more than one family in every five is a mixed marriage, and one family in every 12 is an invalid marriage.

Perhaps the most surprising thing about our whole census undertaking was the extraordinary number of hidden and unsuspected Catholics that it revealed. We have taken up a census repeatedly in this parish and we make a very energetic effort to keep in touch with all our parishioners not only by personal contact but by mail, and yet in spite of everything, out of the 2,055 persons enumerated in our census, 910 of them were absolutely unknown to us even by name. They had never either directly or indirectly come within the notice of either my curate or myself. They had never identified themselves with any of the parish activities; they had never contributed to the collection. They were, so far as we were concerned, not yet born. That means that forty-four per cent (44%) of our parishioners were utterly unknown to us, in spite of every reasonable and energetic effort made by myself and my assistant to keep in touch with every one in the parish.

I have discussed these figures with many priests, and their reaction was both pro and con, when it was not indifferent. Some challenged the accuracy of the whole enumeration, in spite of my being able to give name and address for every bit of data. Some declared that this parish needed a reformation in head and members, beginning with the present writer, and insisting that their parishes were in no such sad spiritual or temporal condition.

This leads me to inquire from the readers of the REVIEW how far my personal experience in census-taking may be corroborated by the experience of other pastors. I still have a great amount of data as a result of the census that I may comment upon later on if it should be interesting to your readers, but I will reserve it for further consideration after I have had time to ponder upon the comments which your readers are most likely to make upon these very startling figures.

PERPLEXUS.

THE THREE RECENT ENCYCLICAL LETTERS.

During the month of December last, three impressive Encyclicals were issued by the Holy Father, Pope Pius XI:

I. ON THE PROMOTION OF THE PRACTICE OF SPIRITUAL EXERCISES (*Mens Nostra,* 20 December, 1929);

II. ON THE FIFTIETH YEAR OF HIS HOLINESS IN THE PRIESTHOOD (*Quinguagesimo ante anno,* 23 December, 1929);

III. ON CHRISTIAN EDUCATION (31 December, 1929).

The original text of the last of these three Pontifical utterances is in Italian. His Holiness has directed, however, that this Letter, which, like the other two just mentioned, is addressed to all the faithul of the Catholic world, should be published by the Vatican Press in official versions for the leading nations of Christendom. The authorized English translation of this important pronouncement on Education will appear in our April number.

At pages 282-294 of the current issue of the REVIEW will be found a translation (by the N. C. W. C.) of the Holy Father's Letter on the Spiritual Exercises and Retreats.

JUBILEE INDULGENCE EXTENDED SIX MONTHS.

The 1929 Holy Year which Pope Pius XI proclaimed, 6 January, 1929, in celebration of His Sacerdotal Jubilee, has been prolonged by His Holiness for six months. Accordingly the Indulgence period will continue till the end of June of this year, "under the same conditions as those cited in the Apostolic Constitution *Auspicantibus Nobis* of 6 January, 1929." This concession is granted in the Encyclical *Quinquagesimo ante anno,* 23 December, 1929, mentioned above. (Cf. ECCL. REVIEW, March and June, 1929, for conditions of Jubilee.)

USE OF SACRAMENTALS BY NON-CATHOLICS.

Qu. What are we to think of the custom of permitting non-Catholics to share in the use of sacramentals, like the Blessing of St. Blaise, the imposition of Ashes on Ash Wednesday, the distribution of blessed Palms, Candles, and the like? Among careless and nominal Catholics especially of the Latin races these observances sometimes assume an importance that borders on superstition. They crowd into our churches on such occasions and with them many non-Catholics, so that it is impossible for the parochial clergy to distinguish their own people from the others. This query has particular bearing also for the priests ministering in institutions, such as hospitals, refuges, homes and boarding schools, where the inmates comprise persons not members of the Catholic Church, but who habitually frequent the services in the chapels of these institutions.

X.

Resp. The Sacramentals are institutions of the Catholic Church. From this it follows that they fall under and are controlled exclusively by Church Law.

In speaking of the subject of the Sacramentals the Code of Canon Law says: "Benedictiones, imprimis impertiendae Catholicis, dari quoque possunt catechumenis, imo, nisi obstet Ecclesiae prohibitio, etiam acatholicis ad obtinendum fidei lumen vel, una cum illo, corporis sanitatem" (Canon 1149). Hence it does not seem against the law of the Church to admit non-Catholics to the Sacramentals above spoken of. The principal motive of the Church's concession in this respect should of course not be lost sight of; namely, "ad obtinendum fidei lumen". This motive becomes clearer when it is borne in mind that the Sacramentals work "ex opere operantis ecclesiae", that is, by reason of the supporting power of the prayer of the Church. Therefore inasmuch as the Church was instituted to save all men, and inasmuch as she must pray for the salvation of all, it seems quite consistent on her part to allow the use of the Sacramentals even to those who do not as yet belong to the fold.

Where however there is danger of superstition, it would seem a matter of duty on the part of the clergy properly to instruct both the faithful and non-Catholics. Where the danger of superstition cannot be removed even with proper instructions, the priest would be obliged, prudently, to deny the Sacramentals. This we gather from various instructions of the Holy See. (Inst. S. C. S. Officii, 11 Dec., 1749; Inst. S. C. S. Officii, 11 Aug., 1786; Inst. S. Cong. de Prop. Fide, 17, April, 1758.)

MEANING OF "PARAMENTA" IN ORDO.

On page 514 of your May number (1929) you quote a decree of the S. R. C. of 3 June, 1899. The decree directs that a priest, in doubt as to whether the Ordo is correct, is bound to observe its prescriptions, "quoad Officium, Missam et colorem paramentorum."

In the *Rubricae Generales Missalis*, Titulus XVIII, "De Coloribus Paramentorum", begins as follows: "Paramenta Altaris, Celebrantis et Ministrorum debent esse coloris convenientis Officio et Missae diei . . ."

In the *Correctiones et Variationes in Rubricis Missalis*, Titulus X reads: "Missa quaelibet semper retinet colorem proprium, praeter . . ." I wish to ask, in regard to the decree of 1899, in connexion with the Rubrics quoted:

1. What is meant by "paramenta", in the *Rubricae Generales*?
2. What is meant by "paramenta", in the decree of 1899?
3. What is meant by the "color proprius Missae", in the *Correctiones et Variationes*?
4. Must the direction of Titulus XVIII be understood to mean that the "paramenta altaris debent esse coloris convenientis Officio," and the "paramenta celebrantis et ministrorum debent esse coloris convenientis Missae diei"?
5. What color does the Ordo generally indicate—the color of the altar, or the color of the celebrant's vestments, or both? In our Ordo (Archdiocese of San Antonio) on 4 March ult., feast of St. Casimir, Semid., the color given in the margin is *alb. nig.* and, as the feast occurs during Lent, and the Mass of the feria can be said, the color *viol.* is indicated in the body of the directions. These three colors seem to be the color of the vestments of the celebrant. What should be the proper color of the altar on that day—(a) with the Mass of the feast? (b) with the Mass of the feria? (c) with Requiem Mass?

FATHER JOE.

Resp. In liturgical language the word "paramentum" means generally any kind of ornament, furnishing or sacred vestment. Its special meaning in a certain rubric or decree is determined by the context and circumstances.

Therefore, in the *Rubricae Generales*, Titulus XVIII, the meaning of "paramenta" is made clear by the next three words in the genitive, i.e. "altaris, celebrantis et ministrorum". The "paramenta altaris" are the antependium of the altar and the canopy of the tabernacle. The "paramenta celebrantis et ministrorum" are the sacred vestments of the priest, deacon and subdeacon.

In the decree of 1899 the "paramenta" spoken of are those about which the Ordo makes regulations, that is to say the liturgical vestments of the officiating priest, deacon and subdeacon.

In the *Correctiones et Variationes* the words "color propius *Missae*" must retain their literal meaning, and signify the color of the chasuble, dalmatic or tunic, stole, maniple, and veil of the chalice, used at holy Mass.

In the Titulus XVIII of the *Rubricae Generales* the phrase quoted, "Paramenta Altaris, Celebrantis et Ministrorum debent esse coloris convenientis Officio et Missae diei", means that in general the antependium of the altar, the canopy of the tabernacle and the liturgical vestments of the sacred ministers must be of the color required by the Office and Mass of the day.—As a rule the Mass said is supposed to correspond to the Office. That is why this rubric, giving a general rule, says "coloris convenientis Officio *et* Missae diei". But this general assumption does not cancel the permission given by other rubrics and decrees of saying or chanting a special votive Mass which may require a color different from that of the Office of the day, v.g. a Mass de Beata Virgine in white, a Mass de Spiritu Sancto in red, a Requiem Mass in black.

If it were feasible to change the "paramenta altaris" before each of the special votive Masses, it should be so done. But that is out of the question quite often.

As a rule the Ordo indicates the color of the celebrant's vestments, which color ordinarily agrees with the color of the Office of the day, and therefore with the color of the "paramenta altaris".

Therefore, on 4 March falling during Lent, the color of the Office and of the Mass of the day is white; and the antependium of the altar and the canopy of the tabernacle should be white; yet it is lawful to say in violet the Mass of the feria, or even in black a Requiem Mass (if this day is the first semidouble in the week).

Criticisms and Notes

THE MASS OF THE APOSTLES. — The Eucharist, Its Nature, Earliest History and Present Application. By Joseph Husslein, S.J., Ph.D. Fordham University School of Sociology and Social Service.—New York: P. J. Kenedy and Sons. Pp. xiv + 333.

The chief merit of this erudite treatise on the Mass derives from the fact that it throws fresh and pertinent light on the Christian Church of the Apostolic age. Many earnest students of Revealed Truth find their progress hindered and obscured not only by the contradictory vagaries to which exclusive appeals to the Bible have brought us after four centuries of Protestantism, but also by the gradual development of a merely external observance like that of the Hebrew priesthood with its soulless traditions. The doctrine of the Real Presence is in many cases made a superstition by the perfunctory manner in which we attend and celebrate Mass. This not only keeps countless souls out of the true Church, but weakens faith in the exercise of practical virtues which should be the fruit of devotion to the Blessed Eucharist.

Against this modernistic spirit outside and inside the Church there is but one remedy—namely, a return to the exercise of worship in the light of Apostolic Tradition. Tradition is preserved in the Patristic writings, in the monuments of the catacombs and in the history of the Jewish Church whose practice was observed by the disciples of Christ. It remains the basis of devotional and sacramental observance as shown in the liturgy and discipline of Christ's Church. Father Husslein's volume takes a leading place in making us realize this fact. Teachers of Christian doctrine and of convert classes would do well to avail themselves of the help offered by this book.

After sketching for us the essential elements of the Eucharistic Sacrifice established by our Lord at the Last Supper, the author dwells on the form, that is to say, the ceremonial, the vestments, the words, preserved in the Mass. He shows the Mass of to-day to be identical with the practice of the early Church two thousand years ago. Illustrations are drawn from the inspired records picturing the Apostles and disciples of Christ, their leaders Peter and Paul, and their immediate successors, celebrating Mass in all essential details as it is done on our altars to-day. This testimony is confirmed through the writings of the Christian Fathers and apologists. Even pagan writers like Pliny bear witness to the faith of the primitive Christians chanting the Mass. Furthermore, there is the popular symbolism of the Eucharistic faith, such as that of the Fish and the Loaves, testifying to the universal practice, perpetuated in the Roman and various liturgies of Oriental communities.

Those who have read *From Tarsus to Rome*, closing a trilogy which has had for its object the illustration of Apostolic practice in worship and liturgical discipline, will find in Father Husslein's scholarly exposition attractive confirmation of many details there mentioned.

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION BULLETIN. November, 1929. Report of the Proceedings of the Twenty-Sixth Annual Meeting.—Toledo, Ohio, June 24-27, 1929. Pp. xi, 842.

THE CATHOLIC PRESS ASSOCIATION YEAR-BOOK. Proceedings of the Annual Convention. 1928-1929. Compiled by J. H. Meier, Secretary. Chicago: 1929. Pp. 88.

AMERICAN COLLEGE BULLETIN. Vol. XXIII, January, 1930. Pp. 82. Louvain University. (Belgium).

NACHRICHTEN aus den Deutschen Ordensprovinzen der Gesellschaft Jesu. Januar, 1930. Dritte Folge. Pp. 66—72.

The good impulse given to the combined services of our Catholic scholastic life, through the organization of the National Catholic Educational Association, has had excellent effect within the past quarter of a century. To know what is being done in American schools, and in what direction lie our needs, with a view to systematic improvement, is the first step toward successful development of Christian living demonstrating the strength of the Catholic Church in the United States. It rests with the pastoral clergy, the educated layfolk, the press and its agencies, to carry out the suggestions made; and to that end the *N. C. E. A. Bulletin* should be read and popularized in every sphere of diocesan activity. The leaders, among whom stand foremost Bishop Francis W. Howard and the Right Rev. Dr. Peterson, bring to their task a wide and well tested experience, as is evidenced anew in the choice of men and topics discussed, covering the various departments of Colleges, Secondary and Parish schools, institutions for the Blind and for Deaf-Mutes, and of Theological and Preparatory Seminaries. Valuable suggestions in the latter departments touching studies and discipline afford practical direction to responsible superiors, while the subject of After-Training in Parish Life opens unusually promising avenues of usefulness to the newly ordained priest.

The *Nachrichten* of the German Province of the Society of St. Ignatius comes to the writer from that richly productive training school of theological writers in Valkenburg. For some time it has been publishing articles by an American Jesuit, Fr. Jacob Rebmann, of the Spokane University, detailing his experience during the years of scholastic training. These articles show the wonderful influence which the personality of a teacher exercises upon the body of students and the priestly zeal fostered thereby.

A kindred spirit pervades the *Louvain College Bulletin* under the direction of its venerable superior, Monsignor Jules de Becker, who will crown his blessed tutorship of American students at the golden Jubilee of his priesthood, next year. The current number of the *A. C. Bulletin* contains biblical and ecclesiastical compositions in prose and poetry indicating a promising growth of literary talent. Father Van der Heyden maintains a lively and helpful interest in his old Alma Mater by the story of his priestly life in Idaho. Whatever he writes is of actual worth to missionary and parochial clergy.

The *Catholic Press Association* represents a positive element in the scholastic work of the clergy and religious communities, although its membership is under the control of a body of men drawn in the main from our educated laity. The words of Archbishop McNicholas, of Bishops McDevitt and Hartley show the complete accord of the Association with the ecclesiastical authorities. In discussing the means for elevating the Catholic press Father De Pencier offers a notable paper. Under the caption "How can we develop Catholic Magazine Readers?" he points out the surest way to foster the habit of discriminate reading by which a Catholic will sustain intelligent faith. His answer to the question is summed up in the words: "The best way to develop Catholic magazine readers is to give them something to read." This, as he suggests, is not done by seeking to create sensation through a mistaken realism in story-telling, nor through platitudinous moralizing, but by presenting actual life with the distinct aim of disavowing evil and arousing aspirations to virtue. Modern literature attains this effect in the same way as did and still do in the main the older classics of the ages, Tudor and Victorian and the rest, with this difference only, that the older writers express their aim in fashions of their day, whereas these have passed into new forms for our generation, yet without altering the essential purpose of teaching virtue. The distinction is happily emphasized by a critic in the current number of the (London) *Tablet*. The author, speaking of John Brophy's recent book *Peter Lavelle*, says: "Mr. John Brophy has feebly surrendered to the third rate current notion that you cannot be an insider in the practice of fiction-writing to-day, unless you put shameless speeches into the mouths of young women and counterbalance idealism by cynicism."

BAD UND BAEDER IN DER ALTCHRISTLICHEN KIRCHE, von Johannes Zellinger. Munich, Max Hueber, 8°, pp. 136.

The author has compressed into six chapters much rare information concerning the early Christian attitude toward the use of the public baths, and toward bathing in general. The first chapter exhibits the fondness of ancient society for the baths, that eventually developed into the most luxurious excesses in the way of building, ornament and equipment, culminating in such splendid Roman edifices as the Baths of Caracalla, whose grandiose ruins are yet visible. Pliny and Seneca furnish several interesting sidelights on this chapter of pagan luxury. So intimately ingrown with the social life of the Greco-Roman people was the public bath that it was regularly included among the public works by the architects of those little fifth-century Christian cities revealed to us by De Vogüé and Butler amid the uplands of central and northern Syria.

A second chapter records the many complaints, religious and secular, against the almost ineradicable evil of the "balnea mixta," or promiscuous bathing of men and women that obtained throughout the Roman Empire in the early Christian centuries, and goes far to explain the almost fanatic contempt of many Christians for all bathing on the score of mere pleasure. Our own generation, accustomed to the immoral conditions prevalent at our seaside resorts, would not be scandalized by these pages.

In the next chapters the author describes the hostile attitude of contemporary monks and ecclesiastics toward baths and bathing, except in illness or for strictly sanitary reasons. The vigorous denunciations of Saint Jerome can stand for the monastic attitude in imperial times, East and West.

Another chapter exhibits the influence of the monastic example and temper on the early medieval mind in the matter of bathing. Saint Gregory the Great and Saint Benedict, both cultured Romans, are milder and more humane than the average monk and ecclesiastic of later medieval times, who could not easily forget the example and the spirit of Eastern monasticism from Saint Anthony to Cassian.

A fifth chapter touches on occasional or specific reasons for abstention from bathing, some inherited from Old Testament conditions, others liturgical or superstitious. It is worthy of note that the same ascetic temper that forbade indulgence in the bath in warmer lands inspired the monk in a colder climate to plunge in icy waters for long hours, as one sees in early Christian Ireland.

A sixth chapter, perhaps the most interesting, deals with peculiar notions, often superstitious, concerning some uses of the bath, e. g. as sufficient to cleanse the bather from certain grave sins. Such beliefs are condemned by the Christian authorities, notably by Saint John Chrysostom, often in eloquent words. Bathing in the Jordan at all times, and the use and distribution of its venerated waters, were considered peculiarly helpful. The waters of the Nile, especially at Epiphany time, were thought to be endowed with a particular virtue by the Egyptians who dwelt along or near its banks, but by none more sincerely than the Abyssinians and Nubians of the Blue Nile, particularly the old Christian negro-kingdoms of the latter river. The seventh-century springs or baths of Saints Cyrus and John, near Alexandria, and the once famous baths of the Trinity and the Archangel Michael in Phrygia (Asia Minor), are briefly described, also the origin, possibly pagan, of the well-known "Cantharus" or large basin for popular ablutions that from the fifth to the eighth century stood before many Christian churches.

Not the least interesting pages of this valuable book are those devoted to the great sanctuary of Saint Menas, a martyr of the reign of Diocletian. In modern times it has been called the "Lourdes of Egypt". In 1905 its extensive site, the glory of Coptic Egypt until the seventh century, was discovered by Kaufmann, and was excavated and described by him with the aid of English archeologists. The ruins of its vast equipment, monastery, church, baths, and outhouses challenge to-day the admiration of all travellers. When discovered, thousands of small "ampullae," clay pots for water or oil, littered the ground, not to speak of a multitude of "ostraca" or broken potsherds covered with Greek or Coptic inscriptions. Their content, liturgical, musical, historical, and theological, places them among the most important archeological-religious discoveries of our day.

THE NEW CATHOLIC DICTIONARY. Compiled and edited under the direction of Condé B. Pallen, Ph.D., LL.D., John J. Wynne, S.J., S.T.D., assisted by Charles F. Wemyss Brown, Blanche M. Kelly, Litt.D., Andrew A. MacErlean, LL.B., under the auspices of the editors of The Catholic Encyclopedia, Universal Knowledge Foundation, New York. Pp. 1104.

Sometimes statement alone is argument. The Preface to this *New Catholic Dictionary* speaks as follows. "It contains not only definitions and explanations of every subject in religion, Scripture, tradition, doctrine, morals, sacraments, rites, customs, devotions and symbolism, but also accounts of the Church in every continent, country, diocese; missions, notable Catholic centers, cities and places with religious names; religious orders, Church societies, sects and false religions. It has brief articles also on historical events and personages, on the Old Testament and the New and on popes, prelates, priests, men and women of distinction, showing what the Church has done for civilization and correcting many errors which have hitherto passed for history."

The *Dictionary* contains also "articles on matters in philosophy, psychology and education, of special interest, on which there is a Catholic teaching or position; law, the laws of the Church or Canon Law and the influence of religion on civil law; ethics, social and political science, the arts which have served and derived inspiration from religion; painting, architecture, sculpture, music, literature, Catholic artists and authors. The relation of science with religion is treated in a special manner."

Two hundred writers have been associated in this work. Its promise of service to everyone who is in touch with the larger interests of the Church and life gives an authentic note to its claim for the widest possible circulation.

RICHELIEU. A Study by Hilaire Belloc. With seven illustrations and four maps. J. B. Lippincott Co., Philadelphia and London. 1929. Pp. 392.

This historical survey covers a life span which takes us back three hundred years and conveys a prophecy touching the fate of Europe in its failing influence as permanent leader of Christian culture. By a striking paradox our author pictures Cardinal Richelieu as "the ardent Catholic" statesman who "in spite of his sympathies . . . saved Protestantism in Europe". Mr. Belloc's study is intended to show that Richelieu "erected the worship of nationality into a religion", usurping the functions of the Catholic religion, and leaving a line of cleavage "between the Catholic and Protestant culture which has become a gulf increasing before our eyes". Richelieu stands forth as the embodiment of the destruction of religious and cultural unity; as the man whose overpowering genius created the modern State, and who, with it, however unwittingly to himself, brought about the ruin of the common unity of Christian life. From these indications the student will glean the significance of the volume and its relation to the great peace problem now before the world. One sees how the exaggerated nationalism of European patriots sowed the seeds of the recent world war.

In characterizing Richelieu as "the founder of Modern Europe" and first national exponent "of that great and fatal power which extolled the worship of Patriotism as the supreme object of affection," our author is led to draw a parallel between the Cardinal and the latest exponent of national hegemony, Bismarck. The latter he regards as the immediate torch-bearer who brought on the conflagration of the disastrous war. Although the operations of the two national leaders proceeded on different lines, they tended to the same end. Whereas the Prussian chancellor failed in his war on the Catholic Church, as Richelieu failed in his policy of toleration, both statesmen kept alive the ideal of national supremacy above all other human interests.

Beyond this "Achievement", the nature and progress of which Mr. Belloc sketches with singular force, and as of present-day import to the nations of Europe, as well as to the American Commonwealth which threatens to dominate the Old World, the biography of the Cardinal carries us through very interesting regions of his religious and domestic activity. The individual traits of a truly great hero strike us as of central influence among a colorful group of men and women who served as agents of his political aims. The scurrilous aspersions intended to darken the moral life of Richelieu, such as his relations to the unfortunate Queen Marie de Medici and other royal personages, find no support, as the author shows, in reputable historians. Notabilities like Anne of Austria, Gaston the Duke of Orleans, the chiefs of the Huguenot rebellion, and above all King Louis XIII, need hardly be mentioned. There is one figure however that looms forth with a characteristic prominence in the transactions of the Cardinal, and upon whose counsel he relied all his life—François le Clerc du Tremblay, the famous Capuchin Friar with whom we are familiar through Bulwer Lytton's popular though somewhat inaccurate picture of Père Joseph. This priest was an ardent Frenchman who, separating himself as a nobleman of considerable wealth from the not wholly unpolitical associations of his Capuchin brethren, proclaiming the medieval watchword *Gesta Dei per Francos*, early attracted the attention of the Cardinal, whose senior he was by some eight or nine years. After the latter had chosen Friar Joseph as his spiritual director, there developed a close mutual affection between the two men which tended to make the humble priest a powerful though hidden influence in the palace. One of the last scenes described in the life of Friar Joseph is that of the Cardinal bending over the deathbed of his friend, to communicate to him the latest triumph of France over Spain in the conquest of Brisach.

Among the personal traits of the Cardinal we note his singular generosity, and a patient power of enduring bodily pain without interrupting his activity in matters of importance. His biographer states that Richelieu suffered continually from violent headaches. Even when stricken on the bed of sickness he would raise himself up to perform some public act in which he deemed that his personal authority was of import. The tragedy of his last illness is thus graphically told: While he lay seized with pneumonia, his body being covered with sores, he bade the attendants raise him, that he might communicate to the King the act by which the Duke of Orleans was to be deposed. Thus he remained active even to the very door-valves of death, which came to him a little later. After having received the last rites of the Church, and being asked to say that he forgave his enemies, he answered with a final effort: "I have no enemies save those of the State".

What we have said may suffice to suggest to the student the value of following our author into the remaining details of this interesting story, since it throws new and richly informing light upon a career hitherto but partly understood by the average reader of European history.

THE SHEPHERD OF WEEPINGWOLD. By Enid Dinnis. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 255.

The "shepherd" is a young priest of an English parish under the Tudor dynasty whose holy simplicity and pastoral zeal make him the central attraction of singularly contrasting social elements. The name Weepingwold derives from the fact that the wood close to the village sheltered the tombs of many victims of a devastating pestilence which had carried off one-third of the population and with it the young wife of the lordly owner of the local castle, Hugh de Lessels. After the lapse of more than a century and a half the estate had passed into the hands of Robert Luffkyn, grandson of a former serf who under the new régime had amassed immense wealth in the tanning business and was now able to control the industrial interests of the district.

Luffkyn, witnessing the death of the last male descendant of de Lessels, had conceived the idea of making Weepingwold his permanent residence and the centre of the bookbinding trade, which the art of printing promised to make financially successful. To this end he imported laborers for leather tanning and at the same time offered the gift of a printing-press to the neighboring monastery of Benedictine monks who had hitherto been engaged in the copying of manuscripts. The increased population, and the consequent need of local religious control, demanded the residence of a priest as shepherd in spiritual matters. Luffkyn applied to the monastery, and Brother Chrysostom, known among the monks as Brother Kit, is sent as pastor. The young priest quickly gains the esteem of the congregation, although he does not escape calumny and even suspicion from his patron and a few others.

In the course of events there appears a young girl, descendant of the de Lessels family, whose title had been overlooked. A son of the proprietor falls in love with this girl, contrary to the wishes of the father, who sees in such a union the frustration of his ambition to be sole lord of the barony. The pastor, however, and the abbess of a monastery in which the young lady had been educated, champion the cause of the young people. When unexpectedly the ambitious landlord meets with reverses and the King confiscates his property on the charge of establishing a printing-press without royal license, the youthful lovers experience a change in their romantic aspirations, and they follow the higher vocation suggested by the shepherd of Weepingwold and the lady abbess of Gracerood. This and other strangely attractive conversions mark the pastorate of the shepherd, who tends the flock for thirty years, in the course of which " Weepingwold " is changed into " Laughingwold ".

The readers of Enid Dinnis's books will find in this new story all the charm of that simple and withal poetic grace which make her writings a spiritual force of a novel kind. They are not only literature in the best current sense, but religious instruction which interprets the soul's noblest aspirations, and that without straining after pious emotion, but rather through the proper use of wit and humor in the characterization of the real men and women whom she depicts.

L'ANCIEN ET LE NOUVEAU TESTAMENT, disposees sous forme de Récits, suivis avec 233 illustrations de J. Schnorr et une Carte générale de la Palestine. P. Lethielleux, Paris. 1930. Pp. vi—246.

Recently Catholic literature has been enriched with illustrations of religious fact and precept, notably through the reproduction of pictures calculated to lead the young student into a knowledge of Holy Writ. Thus the Bible is being read with fresh understanding, where it had been for a long time neglected. The work here under review, together with the *Nouveau Catéchisme en Images*, is an admirable example of the method of teaching the child by attractive pictures illustrating the events and doctrines of the Old and the New Testament. These images are not confined to the hitherto popular " Picture Bibles ", but take in the exposition of the Mysteries of Faith, Prophecies and Revelations to which the historical events of Scripture point as their ultimate object. Many of the pictures are deftly drawn by a master-hand and are as novel as they are attractive. Provision is likewise made for suitable interpretation. The teacher of different classes of children, both those able to read and those who are to be taught by word of mouth only, will find here the proper interpretation in the text that accompanies the pictures All the books of the Bible are included in the illustrations, and offer the most likely elements to draw the imagination of the child to a right understanding. No doubt we shall have an English version of this admirable way of promoting Bible study and Christian instruction, for the text will readily lend itself to intelligible translation, even if it were largely literal.

MYSTICAL PRAYER. According to St. Jane de Chantal. By Auguste Saudreau. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. Pp. ix—92.

This neatly printed little work is an excerpt taken from Saudreau's *La Vie Spirituelle* and translated by A. E. H. Swinstead. A chain of passages from the writings of St. Jane de Chantal woven together by short comments, it is rather a work of the Foundress of the Visitation than a little book by Saudreau. It contains many valuable reflexions on prayer and the spiritual life that will be helpful to all religious, and is an excellent work to place in the hands of those just entering a religious community. Knowledge of prayer is such a rare quality in those entering the religious life, and often in those who have spent some years in a religious community, that it would be well for all priests to take more interest in training young men and women in the ways of prayer and suggesting such little works as this to stimulate interest in the spiritual life.

INSTITUTIONES BIBLICAE, Scholis accommodatae. Albert Vacari. Vol. II, De Libris Veteris Testamenti, Lib. III, De Libris Didacticis. Rome, Biblical Institute. 1929.

The *Institutiones Biblicae*, now published by the Biblical Institute in Rome, are planned to contain three volumes—volume I, De Scriptura in universum (456 pages in the second edition), volume II, De Libris Veteris Testamenti, in four books, and volume III, De Libris Novi Testamenti. Of volume II so far the first book, De Pentateucho, by A. Bea (188 pages), and the third book, De Libris Didacticis (160 pages), have been published.

Vacari's *De Libris Didacticis* contains in an introductory chapter a treatise "de poesi Hebraeorum" (pp. 5-12); in the seven following chapters the special Introductions to the Psalms, Song of Songs, Proverbs, Ecclesisticus, Job, Ecclesiastes and Wisdom (pp. 12-98), and, in the final chapter, explanations of selected passages from these books.

A comparison with Cornely's great *Introductio* and Schumacher's excellent *Handbook* will best characterize Vacari's book. While Cornely's *Introductio* is chiefly a book for reference, Vacari's *De Libris Didacticis* (also Schumacher's *Handbook*) is primarily and essentially a text for the classroom. Vacari's Latin and his presentation of the subjects are not at all so elegant as Cornely's; this, however, is rather an advantage. Vacari is less emotional, less polemical and much more objective and open to new research than is Cornely. His calm evaluation and appreciation of the results of modern investigation in the light of Catholic doctrine is most assuredly to be preferred to the sometimes bitter and not always just hyper-conservativism of Cornely. Although less expansive than Cornely, he is equally comprehensive.

From Dr. Schumacher's *Handbook* Vacari's work differs radically, not so much, of course, in the matter presented, but in the manner of presentation. While Schumacher, with great originality, presents only the outstanding and more essential points sharply and distinctly and touches all other subjects, mostly specialized problems, with a remarkable completeness by pointing them out and by offering occasional suggestions to the professor, Vacari takes up each and every subject with equal care and thoroughness. Schumacher's *Handbook* necessarily supposes a professor of good training, one capable of independent research and able to form sound judgments of his own; in the hands of such a man, it will be an extremely rich source of knowledge and enthusiasm. Vacari, on the other hand, is clearly intended for professors, who, through lack of training or time, are compelled to rely on secondary sources, from which they may safely take the predigested material to be presented to the students. Both books, therefore, are excellent, each in its own place.

Now a few suggestions for the many new editions which, we hope, will follow. First of all, paper and printing should be more in keeping with the value of the book. Transcriptions of Hebrew and other words should be more uniform, no matter which system is used. A little less abruptness of style might now and then be desirable. However, these things are of relatively small importance and cannot detract from the real value of the work.

The addition of the last chapter is an appropriate innovation, although one may not quite agree with Vacari as to the wisdom of the individual selections. One should like to see something said about imprecatory Psalms, immortality in Ecclesiastes, Job, and similar points. But after all, in these matters much depends on personal taste. It is fortunate that the author took "melius est abundare quam deficere" as his motto. Thus his book has become a real *aurifodina* of valuable information without becoming too specialized. It is remarkable how much information and good judgment has been crowded into a few pages.

Vacari's *De Libris Didacticis* is a most excellent contribution to the study of Scripture. It is comprehensive and concise, modern, well-balanced in every way and inspiring. It is unreservedly recommended to all who are seriously interested in the study of the written Word of God.

THE BOOK OF EXODUS. Henry J. Grimmelsman. Norwood, Cincinnati, Ohio. The Seminary Book Store.

The introductory part of this book contains a Foreword (I-VIII), four small treatises on Moses and Exodus (IX-XVIII), and an extensive bibliography. The main part presents a translation of the Masoretic Text, accompanied by many notes and some excursus. The translation is exact and readable. The notes are well done, although in some cases a little more fulness would be welcome. The illustrations are of unequal value; some, especially the drawings, are helpful. A table of contents and a comprehensive index increase the usability of the book.

It is well adapted to the needs of all lovers of the Scriptures that are unable to delve into voluminous commentaries. To such the work may be recommended highly.

DAS BUCH DANIEL. Johann Goettsberger. Bonn, 1928. Peter Hanstein (in: Die Heilige Schrift des Alten Testamentes, herausgegeben von F. Feldmann and H. Herkenne, Bd. VIII, Abt. 2).

This book by Dr. Goettsberger consists of two parts: an introduction (pp. 1-14) and the translation and explanation (pp. 15-100). Added are lists of subjects, authors and Scriptural passages.

It is impossible to do justice to Dr. Goettsberger's work in a short review. The problems treated, the solutions proposed and the reasons given are too many and by far too difficult for even a satisfactory characterization, much less a justifiable critique. As a matter of fact, a critical evaluation with any claim to completeness or thoroughness would cover more pages than are contained in the book itself.

The introduction with its subdivisions (the Prophet Daniel, the book of Daniel, the development of the present book of Daniel, the texts of the book, the peculiar prophetic characteristics of the book, and a selected bibliography) is, in comprehensiveness and conciseness, equal to a few good-sized monographs. The translation is excellent and imitates the peculiarities and uncertainties of the original text. The explanations are careful, objective, well-balanced and solid. Neither the introduction nor the commentary are fitting reading matter for after-dinner hours; they demand study and serious concentration. The book is for students willing to work, not for amateurs.

It goes without saying that Dr. Goettsberger's presentation is by no means the last word to be said; on the contrary, the nature of the subject and the character of the treatment cry for further discussion. Nevertheless, from a scientific point of view, Dr. Goettsberger's work is at least equal to the best that has been written on Daniel.

DEUTSCHE MYSTIKERTEXTE DES MITTELALTERS, I. Peter Hanstein, Bonn. 1929. Pp. 63.

Dr. Quint edits in this little volume a series of selections from the original Middle High German text of the mystical writings of Mechtilde of Magdeburg, Hadewych and Master Eckehart. The text as edited by Quint is more than a mere abstract from the classic editions of these writers; for it has been prepared after a critical study of the manuscripts and a comparison of them with the printed texts. A second volume is promised which will contain similar selections from Tauler, Suso and Ruusbroec. Dr. Quint, therefore, is doing the very valuable service of publishing a source book of German mysticism and preparing an excellent series of texts for students of Middle High German. It is to be hoped that Catholic colleges will avail themselves of these texts to stimulate an interest in the scientific study of the Teutonic languages.

TRACTATUS DE PROBABILITATE UTRIUSQUE PARTIS IN CONTROVERSIA DE EFFICACIA GRATIAE. Auctore P. Joanne a Jesu Maria, Carmelitarum Discalceatorum. III: Proposito Generali. Romae, apud Curiam Generalitiam, Corso d'Italia 38.

This brochure of sixty pages is the first appearance in print of the tract written by the venerable Carmelite General in the years 1600-1604. It will prove very attractive to all theologians interested in the famous controversy on Grace. The author, a contemporary of the original contestants, divides the work into three parts. In the first, he points out the features common to and the differences of both sides. The second recounts and discusses the principal arguments adduced by the Dominicans; and in the third part does the same for the arguments of the Jesuits. His own position maintains that both systems are probable.

LA DEVOTION AU SACRE COEUR DE JESUS DANS LES ANCIENS ETATS DES PAYS-BAS (XIIe—XVIIe Siècle). Par Ch. G. Kanters. With Supplement. Librairie Albert Dewit, Bruxelles. Pp. 290.

This work and the Supplement form volumes V-VI of a series on the Sacred Heart of Jesus in Catholic Tradition, all written in French. These two volumes present a great number of texts, gathered by the author from the libraries of Belgium and Holland, which have reference to the devotion to the Sacred Heart practised in those countries as early as the twelfth century. They are arranged chronologically and are of great interest to all who are concerned with the history of the devotion. The preface calls attention to the fact that the great number of manuscript chants and prayers prove that this devotion was not confined to the cloisters, but was a popular one. The texts at least give abundant proof that in those early centuries the Sacred Heart of Jesus was the object of very special homage.

DICTIONARY OF AMERICAN BIOGRAPHY under the auspices of the American Council of Learned Societies. Edited by Allen Johnson. Charles Scribner Sons, New York. Pp. 660.

This *Dictionary of American Biography* was made possible by the grant of a half million dollars through Adolph S. Ochs, President of the New York Times Company. It will be complete in twenty volumes, two of which have already appeared. The editors are undertaking to sift all of the records of Amercian life and to furnish reliable sketches of all of those who in any way rose to distinction and left evidences of influence in our history. Familiarity with the early stages of the undertaking shows that the utmost care has been exercised to make the Dictionary thoroughly representative and to provide authentic sketches of all who have been selected for notice. Ten Catholic contributors appear in the list of authors of sketches in the first volume. Bibliographical notes make it easy for one to find sources in which further reading may be carried on. The first volumes are fine specimens of book-making; well bound and printed on good paper.

Literary Chat

The Review has pleasure in calling attention to *The Leaflet Missal* published from the Chancery Building, 244 Dayton Avenue, St. Paul, Minnesota. The text of the Sunday Masses is prepared in advance. Leaflets are mailed to subscribers at the cost of one dollar per year, with liberal discount in lots of a hundred or more sent to one address.

In commending this undertaking, Archbishop Dowling says: "*The Leaflet Missal* is a work of *liturgical propaganda* undertaken by two young priests of this Archdiocese, after the pattern of similar attempts in Germany and France. It hopes to present the text of the Sunday Masses in so simple a form and at so reasonable a price that nobody can hereafter complain of the complexity of the Missal or the difficulty of finding the place in it."

There is a separate and complete Leaflet for every Sunday of the year. Each Leaflet is sixteen pages. It contains a complete translation of the Mass for that Sunday in a continuous text.

Recent magnificent celebrations at Bingen and other centres of Benedictine religious activity, in honor of the medieval mystic, St. Hildegarde, have had their echoes in academic circles of other nations, notably among students of natural history and the science of medicine. Published comments called forth from eminent men like the Austrian Chancellor, Dr. Seipel, have awakened interest in the causes that marked the influence of this wonderful nun, who directed not merely the religious activities of bishops, cardinals and popes, in Germany, France, Italy and England, but who stood forth as a divinely inspired guide to popular leaders in the political field, like St. Bernard of Clairvaux. As a student of nature also she conquered the mysteries hidden to the secular scientist, by an infallible intuition spent in efforts to relieve the diseases of men and to bring the blessings of joyful activity into the homes of the poor. St. Hildegarde was at once a physician and a poet, whose music found expression in devotional chants which became the model of liturgical worship in the monastic houses of her time, and which have remained models of hymnal art to this day. Inquiries regarding the works of St. Hildegarde have come to the writer from different, even non-Catholic sources, and we are looking now to a wider knowledge of her writings than has thus far been possible. We should be glad to hear from readers familiar with the subject, to which we hope to return at an early date.

The lover of books values the form only little less than the matter. Sometimes he finds rich material in a wretched format. While the reader of secular literature has reason to complain of the style in which many books are made, the type, the paper, the binding, clerics enjoy the privilege of having liturgical publications, missals, breviaries, rituals, etc., which they use daily, printed in a fashion that satisfies the most exacting taste. With few exceptions liturgical books, especially those printed in Europe, have a distinction in appearance that is not always found in books of a different nature. Is this because the best traditions of the printer's art in the past still hold out against the utilitarianism of the present?

The new 1929 edition of the *Ratisbon Breviary* (Frederick Pustet Company) is a specimen of the kind of book that shows how well founded is the good repute of liturgical publications. The typographical excellence of the medium size edition is enhanced by the convenient dimensions of each volume, its compactness of form and clear print, These attractive qualities are secured without resort to abbreviations and cross references which do not conduce to the devout reading of the Breviary. By judicious reärrangement and sensible omissions of parts of the Breviary the reading of the Divine Office is facilitated. An examination of pages in the beginning and the close of each volume shows how admirably and simply this has been brought about.

Although made for sale and use, there is nothing commercial in the appearance of these four handsome volumes. The publishers speak of the edition as "ideal for travelling", and the statement is based on fact.

Confessors who realize the problems created by scruples and who are concerned with serious and helpful guidance of their victims will find much assistance in a volume which we owe to the joint authorship of Abbé Arnaud D'Agnel and Dr. D'Espiney. (*Le Scrupule, Comment le prévenir? Comment le guérir?* Paris VI, P. Téqui, Libraire-Editeur, 82 Rue Bonaparte, pp. 300.) It is the third volume which we owe to the two authors named, dealing with questions whose treatment involves insight into mental processes no less than spiritual direction. The scientific approach to the study of scruples may not be overlooked by any thoughtful confessor who aims seriously to remedy them.

The E. M. Lohmann Company of St. Louis has brought out in a pamphlet of forty pages a reprint of a chapter in the *Eucharistia* by the Rev. Joseph Kramp (Eucharistic Education). The translation of the whole work from the German was done by the Rev. Dr. William Busch. In view of current interest in the liturgical revival which associates Holy Communion intimately with the Sacrifice of the Mass this reprint will be found highly instructive and of great value in directing the clergy in Eucharistic instruction on the liturgical significance of Holy Communion.

The Rev. Henry Woods, S.J., Ph.D., presents in a pamphlet of forty-three pages a study on Birth Control (*Nature's Protest against Counter-Conceptives.* University of Santa Clara). He treated the problem briefly in our issue of November 1929, pp. 523 ff.

One of the many charms of St. Augustine is found in the manner in which he combines profound grasp of spiritual realities with familiar treatment on the intimate pieties of daily life. He is rated as one of the outstanding thinkers in the history of Christian thought. Nevertheless he deals with the familiar experiences of the Christian with a simplicity and actuality that leave nothing to be desired. For this latter reason in particular the Rev. J. F. McGowan, O.S.A., has rendered a signal service in publishing *The Christian Life,* an exposition of the spiritual teachings of the great saint as they bear upon our daily life. (Frederick Pustet Co., New York; pp. 670.) Except for minor modifications by which more direct appeal is made to the reader, the text of the great saint is preserved throughout. The estimate of St. Augustine expressed by Benedict XV is well verified in the choice of texts and their arrangement which the compiler has adopted. "He was not only an eagle in genius, but also a mighty heart yearning for God with sublime outbursts of love; wherefore while he is an incomparable master of exposition and defence in religion, he is also a most practical guide for the attainment of spiritual blessings". The contents are arranged in a way to assemble the thoughts of St. Augustine around seven headings: Fear, Piety, Knowledge, Fortitude, Counsel, Purification of Heart, Wisdom. The work has a most attractive appearance. It is of convenient size and is well bound.

The sketch of St. Gregory the Great written by Monsignor Pierre Batiffol in the series on The Saints, and translated from the French by John L. Stoddard, has just been published, by Benziger Brothers (pp. 292).

The Rev. Charles F. Blount, S.J., has written a little volume of meditations on the passion of our Lord. It has, among other merits, that of associating portions of well-known religious hymns with mental prayer. (*The Sacred Passion,* Benziger Brothers, pp. 89.) Seven events in the passion of our Blessed Lord are taken up for consideration, points of reflexion are suggested, and a religious hymn suited to the thought is added. The author says pointedly that often vocal prayer is uttered before it is meant, whereas mental prayer is meant before it is uttered. The method followed by the author should have as one effect at least the discovery of the spiritual interpretations conveyed with force and beauty in hymns, yet often overlooked because of a casual attitude toward verse. Hymns that survive the severe judgment of years do so by force of insight and beauty which their authors, often unknown, have mastered. More widespread appreciation of them as sources of spiritual interpretation would do much to enrich spiritual life. A service in this direction is offered by Father Blount's little volume.

One of the sermons of the lamented Bishop Curtis which made a profound impression at the time that he preached it dealt with a number of great penitents in the Old and the New Testaments and in Christian history. A similar theme is dealt with effectively in a volume of 308 pages by the Rev. A. Galy, S.M. (*L'Ami des Pécheurs.* P. Téqui, Editeur, Rue Bonaparte 82. Paris, second edition.) The author's aim is to set forth an interpretation of Divine Mercy in forgiving sin as exemplified in the Old Testament, in the Parables of Christ and in personal histories taken from the New Testament, notably those of Mary Magdalen, St. Peter, the Good Thief, St. Thomas and St. Paul. One is reminded in this connexion of Father Hugh Francis Blunt's work, *The Great Magdalens.*

The same publisher has brought out a volume on the Blessed Virgin in which the Rev. François Pilet, S.M.M., interprets the teaching of the Blessed L.-M. Grignon de Montfort concerning the rôle of the Blessed Virgin in the process of our sanctification. (*Le Secret Marial de la Saintété,* pp. 255.) It is helpful in the highest measure to approach the Blessed Virgin from the standpoint of her place in the economy of Redemption. Pope Leo XIII offered such interpretation in his teachings concerning her. A large view would include her appearance in prophecy, in the Incarnation, in the work of Redemption, and finally in the work of our sanctification, the last indicated by her rôle of Mediatrix of all graces.

The interest of the clergy in the work of Catholic education should make welcome to them a volume by Dr. Maria Montessori on *The Child in the Church.* (Edited by Mortimer Standing; Preface by the Rev. W. Roach, S.J.; B. Herder Book Co., St. Louis; Sands and Co., London; pp. 191.) The unity of the life of the child is never lost from view. Spiritual values are interpreted sympathetically. The interpretations of the Liturgy are brought into intimate relation with personal experience and a brave attempt is made by Dr. Montesorri to reconcile discipline and freedom as Monsignor Dupanloup suggests in his striking words, "I would respect human freedom in the tiniest infant". Dr. Montessori's work in Italy enjoyed the high approval of Benedict XV.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE IDEAL OF THE PRIESTHOOD. As Illustrated by the Life of John Coassini, of the German-Hungarian College in Rome. By the Rev. Ferdinand Ehrenborg, S.J. Adapted into English by the Rev. Frank Gerein. B. Herder Book Co., St. Louis and London. 1930. Pp. vi—281. Price, $2.25 *net.*

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